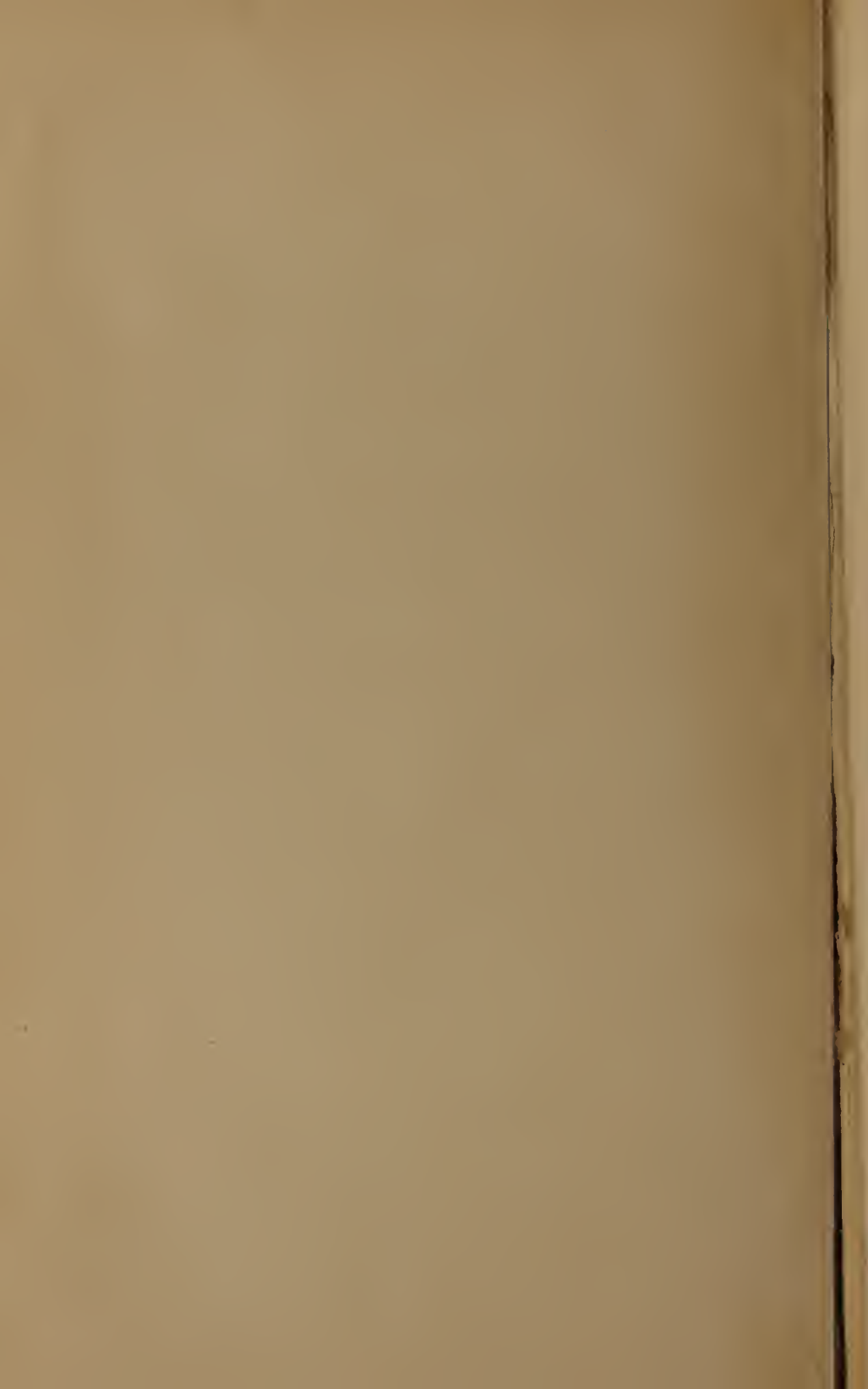


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No.

RESERVE
STORAGE





THE

Missionary Herald.

FEBRUARY, 1873.

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BOSTON:

PUBLISHED BY THE AMERICAN BOARD OF COMMISSIONERS
FOR FOREIGN MISSIONS.*

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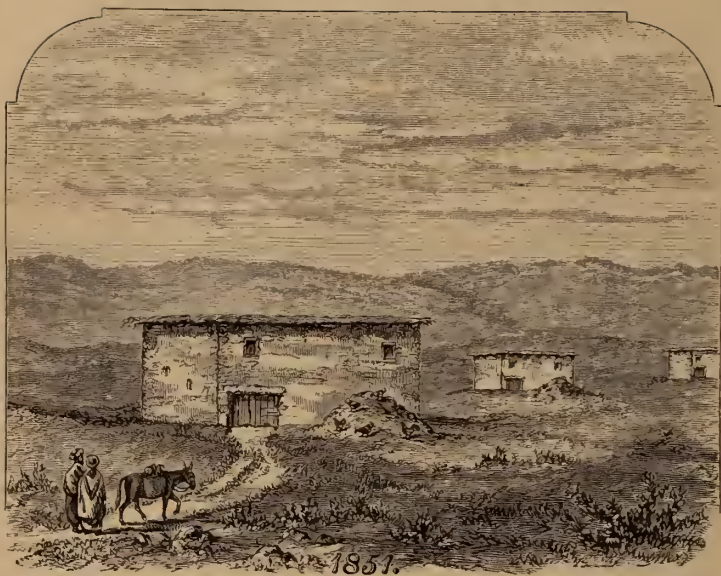
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In making devises and legacies to the Board, the entire corporate name — "The American Board of Commissioners for Foreign Missions" — should be used; otherwise the intent of the testator may be defeated.

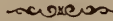
Form for bequest to the Woman's Board: — I give and bequeath to the WOMAN'S BOARD OF MISSIONS the sum of _____, to be applied to the mission purposes set forth in its Act of Incorporation, passed by the Legislature of Massachusetts in the year 1860.



KESSAB PARSONAGE. — 1851 AND 1871.

THE
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VOL. LXIX.—FEBRUARY, 1873.—No. II.



THE KESSAB PARSONAGE.

BY REV. L. H. ADAMS.

THE pictures opposite are intended to represent, specifically, the houses provided by the Kessab people for their pastor at the respective dates, and generally, what civilization, following Christianity, must yet accomplish for the eastern peasant. As to the *fact* of the pictures, they represent *actual existence*. The new house is an exact representation of the parsonage built by the Kessab people in 1871, while the old house is one of a multitude. When you represent one house like this, you in fact represent any house of whole villages and hamlets. An Oriental builds as all his neighbors do, and *never* consults his own taste. So the old house for the pastor in Kessab is one of the hundreds there. The two houses are not far from the same ground dimensions, both built of the same materials less glass windows, and by native workmen, the first under native superintendence, the other without it.¹ The second cost but \$50 more than the other, including land—a fact that has convinced the natives of the advantages of a plan, and previous preparation for building.

The new house (a part of the fence and walk not finished) betrays its own character tolerably well, but the old one needs a word of description, as illustrating one class of village houses in Turkey, numbered by scores of thousands. It consists of two rooms, each occupying an entire story without any partitions, or divisions. The door, of rude planks, and the only one in the house, measures about five and one half feet high and six feet wide, for the admission of a loaded animal, and opens into the lower story, which is allotted to all the domestic animals—as a donkey or two, as many cows, a few goats, with a liberal intermixture of fowls—besides wood, farming tools, etc. Rude stone steps, in the back corner opposite the door, lead to the upper room. The floor of this room is a single course of rough boards, with capacious cracks, so that the heat from the animals below may help warm the occupants above, with the further convenience of allowing the good man, with a stick, to “hush up” his obstreperous donkey, and, in general, to keep order below, without descending. With but two small windows in the whole house, the air, in a winter morning, when

¹ Under Mr. Adams' supervision, probably. ED.

every opening to the fresh air is closed, is such as only those "to the manor born" can endure. The roof is of earth, about a foot thick, deposited upon fine brush and leaves, that are supported by sticks resembling cord-wood, which in turn rest upon strong timbers. Through the innumerable interstices so formed, bits of sticks, leaves, and earth, are ever dropping upon and into everything that is uncovered.

Externally, the house aptly corresponds with the interior. The brush and sticks of the roof projecting at all lengths, always remind us of the brim of our boyish palm-leaf hats, in butterfly season, in New England; the everlasting manure heap near the door, decked with fowls, if not by a dog, ready to try his teeth upon every visitor; the absence of a bush, vine, or tree as a screen from the fierce sun, all make a picture that outrages language when called a house. Yet in such places thousands of children are born and grow up, with scarcely a blooming, healthy countenance among them all. *Strangers to privacy* in their houses, natural modesty is pretty well eradicated, and the result is a social barbarism that is at war with Christian propriety. The original Turkish idea of a house, seems to have been rather a refuge from cold and storms, than a place to live in, and hence the entire inability of even a Turkish millionaire to build and furnish a *cozy* house. In his palace, even, the ceiling, daubed with all the colors of the rainbow, looks down upon stark white walls, so that the hues of the rich mats upon the floor and divan alone make the rooms endurable, while the complacent owner, shivering in his furs over a pint of coals in winter, squatting in one corner, refills his pipe with "God is merciful," and gazes dreamily at the cold sleet driving in at the windows, devoid of glass, as the owner is of true religion.

The two houses in the picture may also illustrate Armenianism and Protestant Christianity. In the first are found the cardinal doctrines of evangelical religion, to a large extent, but so overlaid, perverted, and distorted by tradition and false teachers, that it remains for the missionaries to extricate truth from this mass of rubbish, prove to its nominal followers that there is a better way, and out of these native materials raise up churches approved of our Lord; churches that shall take up the work more effectually than the missionaries, and prove themselves to be "lively stones," that are built up "a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ," throughout benighted Turkey. Who will lend a helping hand?

MRS. MARY A. (BLISS) DWIGHT.

It is due to the memory of this lovely young Christian, whose death was announced last month, and to her friends, that the following note from Dr. Wood, dated Constantinople, November 20, should appear in the "Herald."

"When writing you as I did last week, I little thought that to-morrow's mail would carry to you the distressing intelligence of the death of Mrs. Dwight. She was taken, at only a moment's warning, on the evening of the 15th instant, and conveyed in God's invisible chariot of fire away from our sight. Other pens will tell you more in detail of her apparently full recovery from fever, and restored strength; her cheerful animation during that day, a portion of which

was occupied in writing notes since found in her desk; her joyous greeting of her husband on his return to his home at its close; and the sudden swooning, followed by a brief partial revival of consciousness, which was succeeded by the deathly insensibility and speedy ceasing of respiration, from which no efforts of love or appliances of skill could arouse her. The Master had come, and called for her; and weeping ones were powerless to detain her.

“It was an affecting scene last Sunday morning when, in the midst of a large gathering of sympathizing friends, the bereaved husband and parents (Dr. and Mrs. E. E. Bliss) stood by the coffined remains to present the motherless babe for baptism. Those who remember a thrilling recital in ‘Light on the Dark River,’ will not wonder at the emotion exhibited by Dr. Hamlin in performing the rite. Mrs. Dwight had been from childhood the intimate associate of his daughters; and the venerable Dr. Schauffler, in his funeral address, spoke with a pathos inspired by an affection as for an own child.

“Mrs. Dwight was greatly beloved and esteemed by all who knew her. Many of the native community sincerely mourn her as their true friend. Natural traits of loveliness were exalted, and made more beautiful, by the effects of divine grace upon her. Well did Dr. Hamlin testify, that if native excellence can exempt any of human birth from the need of being born again, it was so of her; and yet her estimate of herself, as requiring that change to fit her for the kingdom of God on earth and in heaven, was expressed in every way, and most markedly by her selection of the last hymn¹ which she had learned and repeated in her family. Low bending before the throne of infinite purity, she confessed her unworthiness, and placed her whole reliance on redemption by atoning blood. Who can doubt that ‘Worthy the Lamb’ is the song which now bursts from her ecstatic lips?”

MEXICO.

THE columns of the “Herald” for this month contain interesting items from our young brethren who have recently gone forth as representatives of the American Board, to take part in the evangelization of Mexico. The city chosen as the base of operations is Guadalajara, regarded as the second city in importance in that republic, and in a region hitherto unvisited by any evangelical missionary. Though capitals, like the city of Mexico, are regarded as fitting centers for the labors of various societies, and though the Board had been earnestly invited to the capital by a Protestant gentleman resident there and actively engaged in evangelical labors, but not in sympathy with the ecclesiastical system introduced by the only evangelical society thus engaged in Mexico, yet, in order to secure if possible a separate field of labor, attention was turned, more than a year since, to northern and northwestern Mexico. Providentially, while inquiries were in progress, two young men, born in Wales, but educated in California, and prosecuting their studies at the theological seminary at Oakland, expressed a desire to be sent to Mexico. Despite all the needs and opportunities for Christian labor in California, their hearts were moved by the

¹ Number 591 of the *Church Melodies*.

greater destitution of Mexico, and they were duly appointed to that field. A special committee on Mexican Evangelization was appointed, consisting of Rev. Dr. Moorar, of Oakland, Rev. Dr. A. L. Stone and Rev. W. C. Pond, of San Francisco, to advise with the Prudential Committee and the young men, in regard to location and necessary arrangements. The close commercial relations existing between San Francisco and the Mexican ports on the Pacific, present facilities for obtaining information not at command at this distance, and occasion special interest among the California churches in this new enterprise.

In accordance with the suggestions of the special committee, Messrs. Stephens and Watkins were designated to Guadalajara. We cannot but feel that our work in Mexico is thus begun under the most favorable auspices, and in a manner that will commend itself to the affectionate interest and prayers of the churches.

The time seems to have fully come for the evangelization of this interesting country, so long rent by civil feuds, and now, it is hoped, entering on a new career of order and prosperity. The people, hitherto so easily excited by the Romish priests against American missionaries, as but the emissaries of the American government, cannot much longer be so deceived. Enlightened Mexicans must see that this country is their best and surest friend. They will not fail to recognize the moral pressure brought to bear by Mr. Seward on the late Emperor of the French, which had so much to do with the withdrawal of French armies from the soil of Mexico; nor the magnanimous sentiments of the administration of President Grant. Having no occasion to fear any sinister designs on the part of our government or of its citizens, it is to be hoped that they will welcome those whose only aim is to promote the best interests of Mexico, through the gospel of Christ.

Within a few months other missionary societies have become interested in this field. The Methodist Board have made a large appropriation for the necessary expenses, and deputed Rev. Dr. Butler, so well known for his labors in India, to go to the city of Mexico as their representative. Other missionaries of that body will probably follow at an early day. The Presbyterian Board, in September last, dispatched three missionaries, one to take charge of a church and schools in Cos and Zacatecas, transferred to them by the American and Foreign Christian Union, one to San Luis Potosi, and one to Guanaxato. A fourth has recently left for the city of Mexico. The American and Foreign Christian Union have recently sent Rev. Dr. Cooper, of Chicago, to San Luis Potosi, where a good deal of religious interest seems to have been developed in connection with the work in successful progress in the city of Mexico, in charge of Dr. Riley. When we add to the agencies above referred to the work at Monterey, so well known through the labors of Miss Rankin in connection with the American and Foreign Christian Union, it will be obvious that the evangelization of Mexico is in a fair way to be vigorously prosecuted, and at many points.

"HINDOO CONVERTS AND HEATHEN HOMES."

A VERY able paper under this title, recently read at a missionary conference in Calcutta, has appeared in English journals. Though some of the points

discussed are not altogether applicable to the missions of the American Board, the general scope of the article is deserving of attention by all engaged in the work of evangelization. The practice of encouraging the natives, on embracing Christianity, to leave their homes and friends, to take refuge from persecution, it may be, at or near the missionary's house, to be henceforth under his care and protection, is shown to have been unfavorable, whatever may be said of the advantages of Christian training and culture thus secured. The habit of dependence thus induced is disastrous to the true spiritual growth of the convert, and to any influence he might afterwards exert. Better is it to let the light shine in the place where God has kindled it, and not to put it under a bushel. The duty to follow Christ, whatever be the circumstances, involves the ability to do it, with the Divine help, accorded to humble faith and prayer.

It may be a difficult thing to resist the contaminating influences of Hindoo life around, but the doing this, with the Divine help, will be a more powerful argument for the gospel than any future preaching of the convert, or of his missionary teacher. The Divine leaven is to work through the whole lump. "The battle of Christianity, if fought successfully in India, must be fought to the blessed end in the midst of Hindoo society and Hindoo homes. It must therefore be fought by Christian Hindoos, who are moved to wage the war by the Spirit of God, and by the power and truth and love of the gospel. Foreigners can really do little in the active fight, their chief work must be to supply sympathy, encouragement, counsel, some of the materials for the war, and help to the wounded."

Not a little bitterness of feeling has been aroused against Christianity in some quarters, by the violence done to the family bond when the convert is encouraged to forsake his home. If he is expelled, in consequence of accepting the gospel, that is another matter; but as a rule, where the convert is, where the grace of God finds him, there let him abide, and make his faith manifest, by word and deed, to his family friends. "What is wanted in India is indigenous churches. These would have sprung up if converts from the first had been taught to maintain their own independence and self-respect, as men who trusted in Christ alone, and sought guidance and protection in the first instance only from him."

HOW TO REACH WOMEN IN INDIA.

THE social and moral elevation of women in India has found a new and eloquent advocate in Ke-hub Chunder Sen, the leader of the Brahmo Somaj. In an address¹ before the Bengal Social Science Association, at Calcutta, last March, special attention was turned to the question of female emancipation, and the reconstruction of the native homes. Among other things, he said: "We should, without any loss of time, introduce a more efficient system of zenana education," "although there are many girls' schools in different parts of the country, yet state-men and rulers attach the utmost value to zenana education" (*i. e.*, the education of the girls and young women, especially of the higher and wealthier classes, in their own homes). "For a century at least, it is said, our

¹ Given in the *C. M. Intelligencer*, November, 1872.

attention should be attached to zenana education. If that be so, we should have a large amount of female teachers who might come out from England" [and America], "or, what would be better, governesses trained in this country. The best, however, would be educated native female teachers."

The last remark accords perfectly with the theory and practice of the American Board, in establishing girls' schools and seminaries, like those at Ahmednuggur, Madura, Oodooville, and Oodoopitty, for the training of competent native teachers for just this work. This is by far the most economical method, as well as the most effective in results. A few cultured Christian women from this country may thus train up scores and hundreds in India.

A JUST TRIBUTE.

IN commenting upon the recent death of Kamehameha, the fifth king of the Hawaiian Islands, the "New York Herald," of December 26th, pays a just tribute to the efforts of the American missionaries to secure to the people of that country the blessing of a free constitutional government. "Up to the year 1839, the Hawaiian Islands were governed by an absolute monarch, on strictly feudal principles. In that year, the efforts of the American missionaries, who had given much useful assistance in governing the country, worked so far on the patriotic king, Kamchamcha III., as to induce him to sign a bill of rights; and the following year to grant a constitution by which absolute rule was yielded up and irresponsible power exchanged for government by the three estates of king, nobles, and people." The late king, who had fallen under the influence of advisers less favorable to liberal principles, on his accession to the throne, set aside this constitution, and substituted another greatly abridging the rights of the people and concentrating all power in his own hands, though preserving the forms of law. In keeping with this change, he did his utmost to supplant the influence of the missionaries by the introduction of the "Reformed Catholic Church," as more in harmony with the exercise of kingly prerogatives. This latter attempt signally failed, and the necessities of government and of the educational interests of the islands compelled a practical recognition of the agencies he had sought to discard, and many of the sons of missionaries, and those in sympathy with them, have of late been holding positions of influence and responsibility.

It is fitting that the valuable labors of Messrs. Richards, Judd, Armstrong, and others, for the social and political elevation of the Hawaiian people, should have just consideration by the secular press. The result attained was but the fitting political manifestation of the Christianity established there, by the patient toil and sacrifice of the early missionaries to a degraded people.

MISSIONARY PAPERS.

THE Special Papers read by the Secretaries at the late meeting of the American Board at New Haven, — on the "Need of Missionaries," by Secretary

Treat, and "The Ministration of the Spirit," by Secretary Clark, — have been printed in the form of tracts, 12 pages each, and will be sold at the Missionary House at cost, \$1.00 per hundred, or sent by mail, postage paid, for \$1.25 per hundred. Would not many who have not had opportunity to read these papers be profited by the perusal; and would it not be a good work to distribute them extensively through churches and congregations? They excited great interest when read in the meeting.

MISSIONS OF THE BOARD.

Micronesia Mission.

A LETTER from Mr. Sturges, of Ponape, dated May 3, 1872, and sent by a whale ship, appeared in the "Herald" for January. That letter confirmed the statements of earlier communications, that Mr. and Mrs. Doane must leave the island as soon as possible, by the *Morning Star*, on account of Mrs. Doane's health. It was therefore supposed, when the January "Herald" went to press, that they had left, and that Mr. Sturges was alone. But letters since received, brought to Honolulu by the *Morning Star*, show that, in view of the necessities of the missionary work in Micronesia, and in the exercise of a most devoted and self-sacrificing spirit, on the part of both, Mr. Doane remains, while Mrs. Doane seeks, alone, a climate for her more healthful. Extracts of much interest will be given here from letters of various dates from both the missionaries on Ponape, which will bring to view the motives that have influenced this brother and sister, plans formed with reference to a native pastorate over the churches, plans for missionary effort upon islands west of Ponape, — which could not be carried out at once because the *Morning Star* could not go west, — and the present condition and prospects of the work on Ponape.

DEATH OF A PATRIARCH.

On the 21st of March, 1872, Mr. Doane wrote: —

"Yesterday word was brought us of the death of our good old mountain patriarch and deacon, *Simeon*. . . . Dear, blessed, good old man. I feel that he was a true disciple of the Lord. He certainly has *suffered* much for him. At an early day

of our work his life was not unfrequently in danger, because he had abandoned Ponapean gods and turned to the one true God and Jesus the blessed Redeemer. Often has he been jeered at, and *fired* at, and that by the king and his attendants, and other high chiefs. But through all he has stood firmly; and from the first his course has been onward and upward. We praise the Lord for such a work of grace among this people. He took this poor benighted soul, in all its gloom of heathenism, in all its filth of sin and degradation, — a poor crippled man, whom a child's strength might overthrow, — washed him, clothed him, strengthened him, lifted him up out of the mire of Ponapean depravity, and has made him fit for the company of angels, the peer of many a ransomed soul — far the superior of many who are yet below, and feeling that *civilization* is good enough for them. This case of *Simeon* cheers us, showing that the Lord is with us. And we feel our own hearts drawn nearer to the blessed land because our Ponapean Christian brother is there."

SLAVERS.

"April 8. Sad news reaches us, from sister islands east, of the *piracy* of natives by some vessels from Fiji and other southern islands. The brig *Carl*, Capt. Armstrong, has obtained a notoriously bad character. She approaches an island, and by various means entices natives aboard, and when they have mingled among the sailors the command is given — '*Grab*,' and soon the poor natives are shoved below and locked fast. Some on deck of course flee, jumping overboard, and taking to their canoes try to escape. But on these guns are

ranged and fired, and then boats are lowered and chase made. Some are thus taken, but some jump into the sea and try to swim out of danger. These are fired on, some killed and some wounded, and then left to perish. Men and women are taken. At *Maiana*, the *Carl* took twenty-five persons, six women and nineteen men, and shot twelve in the water, who jumped from their canoes. Passing from this island she came across a canoe, and took six natives and shot two. At *Mille*, one of the Marshall Islands, some canoes reached her, which were sent back for cocoa-nuts and more natives, under false promises. On reaching the vessel again, all were enticed aboard, seized, and fastened below, *two* only escaping. Reaching Strong's Island, she entered the harbor and got wood and water; but finding the people talked English so well, she took no one, lest they should inform. The vessel reached Ponape and entered *Ponatic* harbor. The captain at first pretended to be *hiring* natives, but in a drunken spree he let the whole matter out as to how he proceeded, and gloried over it.

"He left Ponape for the west, as we hear, bound to get a full cargo to take to the Fiji Islands, *selling* them there to planters.

"The vessel fits out with papers to *hire* natives. But this is all a ruse. She means to *steal* what she gets, and sell them, and all is clear gain. O, the horrible, devilish business! How satanic, that in this age of light such deeds should be done—done when almost all nations are abolishing slavery, and the slave-trade is contraband! O that there were armed vessels all about these islands, to protect the inhabitants! O that the United States and England would unite to crush this trade! How I tremble for the islands west of us, where the natives see but little of ships! Those islands may be all depopulated by this piracy ere we can reach them with the gospel."

A PROMISING MOVEMENT—RELIGIOUS INTEREST.

"April 22. Yesterday, the Sabbath, was a day of more than usual importance

with us: A chief of high rank and large influence, though heretofore exerted on the wrong side, permitted his wives—a part of them rather, he has nine—to attend church. The man had long been ill, and recovering a little, he moved up close to the mission premises, built a small house, and with these five favorites took possession, and yesterday startled us all—the natives especially—by sending his wives to meeting. He is too ill to come himself. This move has much importance. It is not simply that this polygamous chief has suffered these women to attend meeting, but it is the breaking up of an evil system which has much retarded our work. It is a very strict *taboo* with some chiefs, and on some parts of the island, in certain tribes, that the wives of those chiefs must not, on pain of death almost, be seen by members of certain *clans*. These women can neither go out among the people to be thus exposed, nor can individuals of the clans approach the house where the women are. It is a high offense to do so. Consequently when it began to be noised abroad yesterday—as indeed it had been for some days before—that the women would go to church, half the neighborhood were horrified. Some chiefs were commissioned to tell the people not to run away from the meeting; it was the chief's wish that they should remain, as he desired to break away from the foolish traditions and taboos of the past. This quieted the people in a measure, though a Christian chief so dreaded the movement that he tried to persuade his brother chief to the contrary; but to no purpose. The women came with a long train of followers, and, poor things, as they entered the house, trembled terribly. One became so weak through fear,—turning as white as a native could,—that she had to be helped to her seat. And quite a number of men yielded to their fears, slipping out of the door and running as if for life, while some shoved aside the loose boards of the floor and slipped down through, and so stole away. We rejoice over this victory of faith and prayer. And we hear now that the king will come next Sabbath, and bring his wives. If this shall be so, or if this evil is thus melting and breaking up, we shall

greatly rejoice. It will let free many a captive, to attend meetings; and we trust it will be the beginning of the end of polygamy."

"June 18. The chief of those women called to-day to get married. He is willing now to take this further step. But what, he asks, shall be done with the unmarried ones? I replied that he should let other native men marry them. But that, he said, was a criminal offense. He could not go so far as that just yet. Will he ever do so, or in any way put them away, so that they will not be a snare to him? This will be a trial to him, and he feels it. He left to-day, after much talking about the matter, saying he must think of it more. May he be led to see and follow the truth.

"Just now the Spirit of the Lord is with us. This morning I married two couples, preparatory to their uniting with us some time. Another couple came in this evening; and two couples came forward to prepare for church membership who had long been married. We have with us also, just married, a high chief who has broken away from four wives, having married the fifth. So the Lord is again reviving his work. O the joy of this work—and of this honor, as we trust, to the Master."

CHURCH BUILDING—A NATIVE PASTORATE.

On the 30th of August, when fully expecting to leave the island, Mr. Doane wrote:—

"You will, I know, rejoice with me over the progress of the good work on Ponape; and I refer especially now to my own field. We have nearly completed our church, 40 by 60 feet, which we began some two years ago. It is a large, well made, strong building, and if cared for will last the church at Renan for years. It has a large upper room for meetings on the Sabbath, and a basement for prayer-meetings and schools. The church has met nearly all the expense of the building—natives doing what work they could, and the monthly contributions being appropriated for the rest. The building as it stands, at a rough estimate, will cost the people \$500, and on the whole I may say they have taken hold

of the work and met the expenses cheerfully. The church at *Anak*, I hear, are also moving to put up a good framed building. I mention these facts to show that there is progress.

"And here is another fact still more cheering. This church at *Renan*, seeing they were about to lose their *foreign* teacher, sent a *call* to a native brother—though the calling may seem strange, since he had not yet been, in any sense, set apart to the office of the ministry—to take my place; the church agreeing to support him and build him a house. We have much confidence in the brother; he would serve the church well, should he stay with them.

"And this is the beginning of a more regular work. Each church must support its own minister. No stated salary will be mentioned as yet, but the man must not be expected to work as other natives do, feasting his chief—or helping therein, fishing, and farming a station. He will be expected to be free from all these labors, but will teach all he can through the week and on the Sabbath. Could we establish this system with all our churches, it would be one important step towards making them self-supporting and working churches. This church at *Renan* is a large one, and needs a strong man; and we think we have such a one in our deacon *Taitoj* (*Titus*). This willingness of the church quite delights me, for, as I leave, I shall feel that the Lord has cared for his sheep here. I can go feeling that they have a shepherd; at least one that will serve them quite well.

"Were I to leave the church with no one over it, to be cared for only by its deacons or elders, I should fear that the light we have kindled here might soon grow dim and fail. But as it is, I am quite relieved of all such sad feelings; and I almost rejoice the rather, that we are going, that this experiment may be tried."

"September 20. The arrangement with our church, as I have stated above, was in the expectation that I should either go west, or east with my wife. I do neither, but remain. This of course will interfere with the calling deacon *Taitoj* (*Titus*) by

the church, and the members are very glad of it. Though they sorrow with me, in letting my wife go off alone, which they say they could not do, yet in my stay they greatly rejoice. But I do not take up my new position till they first agree to give me all the native food they can during the year, and to give me Titus for an assistant, if I want him — building him a house and supplying him with food.

“On the ninth of this month we had a day of prayer. It did the church good. Some evils are breaking out among us which the blessed Spirit only can arrest. On the 15th we admitted *twelve* to church-membership; but we are pained to say we had to excommunicate one and put three others under discipline.”

NEW PLANS — DEVOTED SELF-SACRIFICE.

In another letter, the first date of which is September 3d, Mr. Doane tells the story of consultations and plannings to avoid the painful necessity of leaving the loved work in Micronesia and coming home, and of the conclusion reached — that he shall stay, while his wife, in her feebleness, comes away alone! It is a tale which ought to move the hearts of many — of some who should go abroad, and of others who feel little readiness to *make sacrifices* for the work to which they may not, themselves, be called. The letter must be somewhat abridged, but our brother will be permitted to speak for himself:—

“Never has the coming of the *Morning Star* been so *sadly* looked for by me as now. Myself and wife have looked forward to it as to the closing up our missionary work in Micronesia, and on Ponape in particular. I need not say that this, to both of us, was a trying providence. She longed to remain and work for the Master here, but this was impossible. And painful as it was for her to relinquish her own work, after so few years in it, and having done so little, it was still more so to feel that she was taking *me* away too. She felt deeply the breaking up of all *my* plans, and taking me from work for which some twenty years had fitted me — as I had in a measure the language of Ponape, and much experience in working the natives.

Then, too, it would leave Mr. Sturges alone, for a while at least, and increase his labors. Neither of us could get any light. Our work among these islands seemed to be drawing to an end, and we felt sad over it. Our sun was setting at noonday.

“But now, as we believe in answer to prayer, the Master seems to be opening the future a little, and we hope that all we have gained by experience, in the knowledge of the language especially, may not be lost. We *think* we have a plan, if we can carry it out, that may make us good yet for Micronesia, for some twenty years to come.

“We have thought that if, on the coming of the *Morning Star*, she goes west, as we confidently expect she will, I can take some Ponape Christians, and strike out with them for a *new mission*, Mrs. Doane in the mean time returning to Honolulu — feeble as she is. I could spend the year with those natives, getting hold of the language as much as possible, then return to my family at Honolulu and have a small book or books prepared, in the mean time letting the Ponapeans work on as they could. Then, on the return trip of the *Star* go back to my new field, spend there say two or three years more, bending all my energies to acquire the language, and starting the natives in the work of school teaching; then again visit my family, and get more books printed and more material for the natives to work with. Thus working off and on for a few years, I could so master the language as to translate portions of the Bible, and could thus lay out work for myself for years to come. During the first few years wife and I would be much separated, — a great trial to us both, — but she could be with Christian friends, have a proper home, and be in a proper climate for her; and this sacrifice we will cheerfully make, if I can yet work myself in Micronesia. For these islands we live and die. We do not wish, if we can help it, to work anywhere else; and to keep our hold here we will make almost any sacrifice. O, to leave one's missionary work, especially among these islands, to which so few Christian teachers from home are willing to come — is there any

trial like it? Going *home*, to all the beauty and love there, seems like going *down* rather than *up*; away from joy rather than to it; into darkness and trial rather than light! So this plan gives us both great joy. 'Tis our dream at night and our song by day."

"September 18. The *Morning Star* reached us a few days since; and she comes under circumstances which make a visit west impossible this year. She will, however, go west next year; and we shall hope the forces we had ready to go will hold over till then, fitting themselves the more for their work. And I hope we shall have additional force ready.

"This course prevents my going west now. Shall I go *east* and *home*, with dear wife, so much needing a husband's care? No! She cheerfully, heroically says, 'Hold on for two or three years. It is too bad to take you away now, with so much to do, the field so white for the harvest, and Mr. Sturges alone. Work on, husband. I can, with the help of friends, reach Honolulu, and then ere long be in a cool climate, and soon be strong again.' And so I shall let the dear one fly away from me. You see how she feels — and I too — as to her regaining health in a colder climate. We both think she mainly needs the bracing air of the cold north. My stay will prevent, perhaps, that 'collapse' you feared in our mission, just now. But do not let this prevent the help from coming. Here, and west, there is enough to do.

"It is only for Christ's sake that Mrs. Doane does this. She longs to live on *here*; her heart is in the work; she wedded it for life when she first took it up, hoping that life would be a long one; she would most gladly remain and work on; but it is *impossible*, the climate will not allow it, and so she returns; but she cannot think of taking her husband from his work. Under what new and deeper impressions of the blessedness of the work shall I now toil on — her heart sacrificing so much for the Master!"

LETTER FROM MR. STURGES.

Mr. Sturges sends a letter written at

different times, from March 6th to September 25th. A few extracts only can be given. In March he had been very busy at Kiti, his former station on Ponape, doing the "foreign work" on a "parsonage" that the church there had built, in place of the old house, which was "nearly ready to tumble down." He was much pleased with the readiness of the people to assist in this work, and says: "The house was built by the church, and when done, I put it and the land into their keeping, and they have agreed to take care of them for God." On the first Sabbath in March four persons were admitted to the church at Kiti. In May he mentions another visit to Kiti, where he found everything prosperous. During his absence a foreigner, who left a slave-ship some time before, broke into his house and took many of his most valuable things; but the neighbors hearing the noise, gathered and captured him, after some fighting. In July Mr. Sturges again visited Kiti and other places, and baptized eight persons at Japalap.

NATIVES READY FOR MISSION WORK.

"August 19. We are very happy to report ourselves so nearly ready for the *Morning Star*, which we are daily looking for. Teachers are in readiness to go west, and our churches will support them there. Opataia and Opatinia, good king Ejekaias's daughter and son, with an adopted daughter, Loij (Lois), and her husband, Barnabas, are very busy with their outfit; and their friends are showing a deep interest in this work. It is a costly sacrifice this church makes in sending away these choice ones. It was long before I could make up my mind to part with such efficient and needed helpers as the first couple; but they responded to my repeated call for volunteers, the parents consented, and I could not say no. These all are from the 'theological class' I have had in training during most of the year. Opataia and Opatinia are the best educated of our Christians, and both have long been invaluable to me as helpers. It is hardly possible for a pastor at home to feel so much the loss of his lay help.

"We hear good reports of our teachers

on Mokil (Wellington Island), put there last October. Providence has also provided for Pingelap (McAskil Island). I have a class of five of those interesting natives, with one I brought back from Mokil. Three of these men (and I have some hope of a fourth) give pretty good evidence of a sincere love for God. They are learning fast, and intend to go back to teach their countrymen. One of them is the oldest son of the high-priest on Pingelap, another is a relative of the king. So Providence is providing for the island in a way we knew not of; and the wicked Captain who headed us off by getting a deed of the island for twenty years, is to be defeated."¹

DISAPPOINTMENT—A CHURCH IN MOKIL— NATIVE PASTORS.

"September 21. The *Morning Star* dawned upon us last Sabbath afternoon. Our greatest disappointment is that she does not come provisioned for going west. Our teachers and churches are feeling this second disappointment in plans for moving forward very much. It is a pity they should be thus disappointed. I shall do the best I can to help them improve their delay; and if we can get away with them soon, we shall do so.

"The king of Mokil, and several others, with their wives, came along, with the teachers left there last year, to be organized into a church. We shall attend to them next week. Mr. Doane's Renan church had called my old Kiti teacher, Taitoj, to take his place, but as he has concluded to remain, Taitoj can be spared, and the Mokil church will give him a call.

"Two of the best Pingelap natives will go in the *Star*, to see what they can do there. Others will remain to be in my special class; as will also some who have come down from Mokil. I shall now be more free to throw time and strength into my training-school, since Mrs. Doane has so nobly consented to let her husband remain. It will be a great blessing to our opening work that he can stay.

"My large church at Japalap are about to give a call and settle Jemej (James),

¹ See *Missionary Herald* for May, 1872.

who has served them a year. They have volunteered to put up a parsonage and give him a support, so that he can give his time wholly to teaching. We shall also find the means for giving a pastor to the Kiti church."

"September 25. We have to-day organized a Mokil church of twelve members, their king among them. The occasion has been one of very special interest. They return to let their light shine on that lovely islet. Would that our friends in the States could have witnessed the occasion."

Japan Mission.

DR. BERRY wrote from Kobe, November 9th: "Mr. and Mrs. Davis and Mrs. Berry are about to open a school, to be held in the afternoon of each day. I think this step will favor our work, as it will place more directly under our influence the men to whom we must look in selecting helpers. Forty pupils have already applied for admission. Mr. Greene will give a daily Bible lesson an hour before the opening of the school. My teacher and dispensary assistant is deeply concerned in relation to his spiritual interests. He is an earnest Bible student, and promises to be a very efficient helper."

Mr. Greene wrote, November 18, with reference to reports which appeared in papers in the United States some months ago:—

"We were all sorry about the reports of the retrograde movement in Japan; there was not a shadow of ground for them. Please never believe any such reports. Such a change is impossible. The Government is so thoroughly committed to reform that it cannot recede, or stand still even; it must go on."

North China Mission.

A FEW items of intelligence are gathered for this page from several letters recently received. Dr. Treat wrote, in August, that the work at Yü-cho was go-

ing forward steadily and pleasantly. He had recently made another visit to Pau-ting-foo, with Mr. Pierson, and it still seemed to them a place of much importance, and one that should be occupied as a station as soon as possible. It is "a very clean city," with a good climate, in latitude $38^{\circ} 40'$; having a population, including the suburbs, of not less than 100,000; situated centrally in the Province of Chi-li, and having intimate political and commercial relations with Chi-li and Shan-si, provinces containing 50,000,000 of people. It is about 110 miles southwest of Peking, about the same distance north of west from Tientsin, and the same south of Yü-cho. The brethren spent seventeen days in the city, "talked to large, attentive, and orderly audiences," and were "well received by the people whenever and wherever they made known the gospel message."

On the 8th of October Dr. Treat wrote again from Yü-cho. Mr. and Mrs. Goodrich had joined the brethren at that station, and audiences were "much larger since the arrival of the foreign lady and the Mason and Hamlin organ." Dr. Treat intended to visit Pau-ting-foo again very soon, with a helper.

Mr. Blodget wrote from Peking September 28, mentioning the recent admission of one man to the church, and the baptism of two in the spring, whom he "omitted to mention at the time."

On the 29th of October Dr. Treat wrote from Tientsin, stating: "Messrs. Blodget and Smith returned last week, after a three weeks' tour in the Shen-cho region. Mr. Blodget baptized six adults and five children, at different points."

Mahratta Mission — Western India.

CHEERING INDICATIONS.

WRITING from Ahmednuggur on the 8th of November last, and sending minutes of the annual meeting of the mission, Mr. Bissell mentions several facts of interest, thus:—

"Our meeting this year has been one of unusual interest, and I trust of great spiritual profit. We have much to be

grateful for in the work of the past month. I wrote you of seven persons received to the church on the first Sabbath of September. Since then there have been thirteen more accessions, and others are asking to be received. We never had such large and attentive audiences of outsiders before. They listened to the most earnest and direct personal appeals to believe on Christ as their Saviour, without impatience or offense; and many showed that they were deeply impressed. One Brahmin (the brother of Vishnupunt, pastor at Bombay) came forward openly, before Christians and Hindoos, and professed his faith in Christ. He has since been baptized and received to the church. The heart of Vishnupunt is full of joy and thankfulness. For others that profess an interest we hope, though with trembling, when we see how little courage they have to follow their convictions.

"Mr. Park gave two lectures in the Government school, on the 'Adaptedness of Christianity to meet the Spiritual Wants of Man.' These were followed by discussions, which were attended by many of the educated Brahmins and others. At first, all the discussion was in English, but as many found it difficult to express their thoughts freely, they gradually adopted their vernacular as the medium of discussion; and our educated native Christians taking part, the prominent truths of Christianity were clearly set forth, their reasonableness and utility vindicated, and objections to them answered. The discussions were conducted in an orderly manner, the teachers of the school proposing, every evening, that one of the missionaries should act as chairman, thus showing their respect for us, and their confidence in our impartial way of conducting the discussion. We thank God for this privilege of preaching gospel truth where it has seldom been proclaimed. May the Holy Spirit, whose presence we have felt, abide with us and work in us, and through us, for the salvation of many souls.

"The 'Union,' at their meeting this week, examined and licensed two young men, who were students in a previous theological class, and have studied also

in connection with the present class, though not properly members of it. One of them has received a call from the Khorak church, and will leave at once to commence his labors in connection with it. Another licentiate has received a call from the Belapoor church, and will soon, we trust, be installed as pastor there.

"The 'Union' also sent an urgent request to the mission to enlarge the chapel at this place, and offered to assist in bearing the expense of the work. They say: 'We are thankful for the use of this chapel, built by the American mission for the service and worship of God; yet on the occasion of our annual gatherings it will not contain the crowds that come. This year we saw the house crowded to its utmost capacity, the doors and windows included, yet many were compelled to go away for want of room.' The mission has appointed a committee, who will inquire into the expediency and expense of the proposed enlargement, and report soon."

LETTER FROM MRS. WINSOR.

Mrs. Winsor, of Satara, wrote also from Ahmednuggur, October 26, referring very pleasantly to some of the same matters mentioned by Mr. Bissell, and to some others:—

"I thought of you last Sabbath evening, and wished that the long space between us and you might be cancelled, and you be permitted to look upon the scene in our chapel here. It was the most, or one of the most impressive scenes I ever witnessed. Thirteen, most of them from Mrs. Bissell's school, were admitted to the church. The chapel could hardly contain the immense number gathered within its walls.

"When the ordinance of baptism was administered, half of the audience rose to their feet, in their earnest endeavor to see for themselves. Ramkhrisna Punts' remarks were very good, and I doubt not that more than one went away more firmly convinced that Christ Jesus is the only Saviour.

"The meetings thus far have been very fully attended, and we are looking for great blessings. There is a marked spirit of inquiry, especially among the Brah-

mins. It needs only that the Spirit should come down and touch the waters, then will the healing come. We are *waiting* for God's blessing. It has come to other missions. We rejoice greatly in the good news from the Arcot mission, which we have lately heard. O, that many here also may begin the new life!

"I am greatly interested in my work among the women at Satara, and there are some very encouraging things connected with it. I did not know how much I loved the Christian women and others there, until I came to leave them for these weeks. Such a leave-taking as these people make! The whole church assembled upon our veranda, two or three hours before we left, and talked over among themselves their sorrow because their '*parents*' were going from them for a few weeks.

"O, there is so much to be accomplished in and around Satara; there are so many, *many* villages where the gospel trumpet has never been sounded, or the song of salvation sung! The field is *very* wide there. Are there not more laborers to come and help us work it? And will not the dear Christians at home pray for us, in our great weakness, that we may have grace and strength from above? For this is our hour of need."

Eastern Turkey Mission.

SCHOOLS AT ERZROOM — WORK IN VILLAGES — CHEERING PROSPECTS.

MR. PARMELEE wrote from Erzroom (150 miles southeast of Trebizond), October 26th:—

"The summer session of our schools closed last week, the examinations occupying Thursday and Friday. Everything passed off in the most satisfactory manner, and with great pleasure we look back upon our summer's work.

"First of all it is pleasant to notice the progress of our young men in their studies. This is especially marked in those who have been with us during four school years. They came to us rude and uncultivated, and with only the rudiments of an education. Now, their very creditable examination, in such studies as Physiology

and Algebra, showed a breadth of culture and developed reasoning powers that would do credit to many students in more favored lands; and their original essays made it evident that they know how to *think*, which is the chief end of all culture.

"But we are most happy to believe that this culture is consecrated to the glory of Christ and the welfare of men. Never before have we had such a harmonious session — one in which the students have been so content with their weekly allowance, and conducted themselves with such a degree of brotherly love and spiritual zeal. And as might be expected after such a delightful session, all have scattered to their winter's work in the villages with the utmost enthusiasm.

"This enthusiasm was greatly enhanced in the case of several, by the fact that they returned to congregations which they had previously built up for themselves. In one other instance, however, the chief men of a village where there is no avowed Protestant, and where no helper had previously been located, came and insisted on taking one of our young men, whom they knew, for their village school. In order to test the villagers' motives, we endeavored to hinder his going by telling them he was a Protestant, and would not make the sign of the cross, or adore the mass in their church. They replied, that he would preach the gospel, and that was what they wanted to hear. So they took him with them, and we hope he will do a good work, as from the frequent kind receptions we have met in the same village we are persuaded the people are sincerely desirous of learning the way of life.

"By means of our two classes of young men — eight in all — and other helpers, we are able to increase the out-stations occupied this year by about fifty per cent. — eighteen, and possibly nineteen, against thirteen last year.

"The session of the girls' boarding-school has also been very satisfactory. Two of the girls have joined helpers' families, to labor among the women in the villages; and the married women seemed full of zeal for the good cause.

"One interesting feature of the examinations was the interest shown in the

schools by Mr. Consul Taylor and his estimable wife, who were not only present during a portion of the sessions, but also gave tangible evidence of their regard, by presenting to each member of both schools one or more valuable books.

"With everything so hopeful and auspicious, may we not look for a glorious work this winter? Pray for us, that our hopes may not prove groundless."

European Turkey Mission.

A TIME OF JOY — ENLARGEMENT OF THE BANSKO CHURCH.

MR. LOCKE wrote from Samokov (300 miles W. N. W. of Constantinople) November 19th: —

"Never have our hearts been so filled with joy and gratitude as during these last few days. Much prayer was offered for the descent of the Spirit upon the meeting of the American Board, and can you imagine how eagerly we watched for the first news from home? And when there came, together, the 'Herald' for October, with its letters about our mission from Drs. Wood and Schneider — for which may God bless them — and a copy of the 'New Haven Palladium,' with its full account of the meeting of the Board, it seemed too good to be true! How like the shout of an army of victors the reading of that report of the meetings seemed. 'Lift up your heads, O ye gates.'

"But this is only a part of the joy we have had. Would that I had time and a pen to send you a truthful account of the scenes that we have passed through here within the past week. Sure I am that you would recognize in it a faint echo of that shout of joy that has come to us from over the sea. I will sketch a few things.

"You will recall, I think, some reference in our annual meeting at Eski Zagra, to the union of the brethren and sisters in this city, and others near it, with those of Bansko, into one church. Ever since the formation of the church at Bansko we have had this somewhat in mind. Especially since our annual meeting here last July, we have sought to have our friends in this city, and in four or five places near

this city, connect themselves with the Bansko church. The thing, however, was not pleasing in their eyes. But by a continual presentation of the benefits of such a union with some church, we finally succeeded in bringing them all to see and feel that it would be a very desirable thing. One of the difficulties was that such a thing was so new. But an invitation was finally sent to the Bansko church and its pastor, asking them to send a delegation with the pastor, empowered to examine and receive into their fellowship such as might be found duly qualified here, on examination.

"The pastor and three delegates came on Wednesday, November 13, and the sessions of our meeting may be said to have been opened by a prayer-meeting on Wednesday evening. The special petition of that meeting was for the outpouring of the Spirit. Morning prayer-meetings were appointed at 5.45, and were well attended every morning. As we came together on Thursday morning, at the hour appointed, it seemed as if we were but gathered after a recess of a few moments, and the burden of our prayers was for the coming of the Spirit.

"At eight o'clock A. M. we assembled to open the examinations, and it was evident that the Lord was there. It was a trying time for the young pastor, and he felt it — felt his weakness, his inability of himself to fill his post of duty as chairman. Just before the exercises began he met one of the missionaries, and bowing his head upon his shoulder he wept. Evidently all felt, at the outset, that it was not an hour for trifling thought or careless speech.

"During that day two sessions were held and twelve persons were examined. O, how much good it would have done you to hear the examinations. I cannot speak of all the individuals, but you will doubtless recall two — Mr. Nacho, the young man at Eski Zagra, who presented you with that letter of thanks, and the young lady from Bansko with whom you conversed a little in French. The latter has been struggling in doubt and darkness for a long time, unable to free herself wholly from the influence of her six years,

instruction in the Catholic school at Salonica. But at the close of the first day she had decided to hand in her name to her teacher, and she passed a satisfactory examination. Several of those examined were those whom we had admitted to the Lord's Supper a year and less than a year ago. We were much pleased at their evident growth in grace. There were thirty-one persons examined, in all, and of these thirty were accepted.

"On Friday afternoon one of the candidates for church membership was examined by us for a licentiate preacher. Taking it all in all, I think it was the most thorough examination that I ever attended. We who examined the brethren in Bansko some eighteen months since, were pleased to see how carefully and conscientiously *they* now conducted the examination. It was a new experience, this passing over into their hands the work and the responsibilities. The preparatory lecture was preached by the pastor on Saturday evening, after which a deacon was elected for this part of the Bansko church.

"Sabbath, November 17, was a feast-day. In the morning the pastor preached a most stirring sermon, and at half-past one P. M. the ordinance of the Lord's Supper was administered. It was a moment long to be remembered when those thirty new members rose and entered into covenant to be the Lord's forever. At sunset, a fellowship meeting of all the church-members was held, none but members being admitted. The young pastor conducted himself with great credit. Yesterday morning a business meeting was held, and officers were chosen for this part of the church. I omitted to say that the deacon was ordained previous to the administration of the Lord's Supper.

"So now the Bansko church numbers fifty-three members — thirty here and twenty-three in Bansko. Of the thirty here, only eight or ten are residents of this city. We all feel to thank God for his wonderful love, and for his gracious blessing upon the united efforts and labors now so happily closed. The brethren and sisters feel now to thank us that we did not leave them alone. One of the most touching

things since the Sabbath was the reception of a letter from Panagyrishly, telling us that the children who have all along thrown mud and manure at the house of our bookseller, are now knocking and asking for Testaments at his gate. 'Before they call,' etc."

Austrian Empire.

ENCOURAGING PROSPECTS.

THE three missionaries of the Board now in Austria have located for the present at Prague (Bohemia). Before going there Mr. Schaffler spent some weeks at a town in Upper Austria. On the 14th of October he wrote from that place: "Yesterday I held my second Bible hour (Biblestunde) here, which was attended by twelve serious and attentive Catholics. I think that, in German towns and villages, a simple Scripture-exposition meeting will attract many who would be frightened at the idea of attending a regular Protestant service."

On the 21st of October he wrote again: "To-morrow we expect to start for Prague. We leave Upper Austria with regret. When, three months ago, we rode at dusk down into this beautiful place, by a crescent-shaped little lake, bounded by green meadows and forest-crowned hills on one side, and by high, cragged peaks and a perpendicular cliff on the other, I was not more struck by the scenery than inwardly impressed with the feeling that we had come hither *for good*. This presentiment has been realized. We have experienced much mercy here, in the restoration to comfortable health of our invalids; and I trust we have done, as well as received good. I wrote you of the first meetings which my father held in his hotel-room, after we had been here long enough to get acquainted a little. After my parents left, with considerable fear on account of my lack of fluency in the language, I obeyed the summons of a Catholic gentleman, and continued the meetings on the three Sabbaths I have since spent here. I wish you could have been present yesterday. Just before the meeting, the only Protestant gentleman in the place came to

tell me that he had just seen, in the Ultramontane 'People's Paper,' the news that a Protestant clergyman had been holding meetings, selling Protestant Bibles for a song, and distributing tracts. The writer wanted to know whether the latter were not accompanied by Prussian dollars! You may imagine my pleasure when the only answer to this attack was the presence and serious attention of fifteen Catholics, to whom I spoke of the Prodigal Son. I have never preached the gospel to more earnest hearers. Four of the men were among the first citizens of the place. This morning one of them came and asked whether I had any more Bibles, as another citizen, one of the richest in the place, desired one. I had the pleasure of selling the only copy I had in the house.

"Will not you and other friends help us pray that the Lord will pour out his Spirit on this place, and cause the seed now sown to bring forth fruit? Why should we not see here the beginning of a good work in Upper Austria?"

Mr. Adams wrote from Prague, December 7: "Though I feel in so great haste to learn German that I can scarcely afford time for anything besides, I am very glad to report myself to you as on the ground to which I was sent, and preparing as rapidly as possible to go to work; though it makes one who has been accustomed to preaching regularly rather impatient, to be compelled to remain constantly silent.

"Brother Clark and myself, with our families, arrived here on the evening of November 1, and found that Brother Schaffler and his family had been on the ground about a week. He had done all that any one could do to cause our first impressions of Austria to be pleasant. He had, with much difficulty, secured us commodious dwellings, and we are now in good degree settled, and hope to go to work with greater earnestness than as yet we have been able to do.

"Rarely, if ever, have missionaries been received as cordially, on entering upon a new field, as we have been received here. Rev. Mr. Moody, missionary to the Jews from the Scotch Free Church,

has an English preaching service every Sabbath morning, and has gathered about him quite a circle of Christian friends, both Germans and English, resident here. Less than a week after our arrival, we were all invited to take tea at his house, and with us were invited many of the English speaking people here, especially those who are interested in Christian work. It was really a reception given to us, as the representatives of the American Board, by those here who have at heart the interests of Christ's cause. The evening was an exceedingly pleasant one to us, bringing us into contact with many who will be of great assistance in our work. Mr. Moody, in the course of the evening, took occasion to present to us an address of welcome, dwelling particularly on the bond of Christian love which unites together, in service and enjoyment, all the disciples of our Lord. Brother Schaufler replied on behalf of the mission, thanking the friends for their cordial welcome, and assuring them that we had come to Austria, not to build up a new sect or church, but to unite our efforts with those of all Christians who are seeking to promote the highest spiritual good of the land.

"I am more and more impressed with the greatness of the work here, and of our great need of humbly looking to God for the descent of the Holy Ghost, in order that we may have the necessary self-denial, prudence, and courage to do what is set before us. We have constantly increasing evidence that there are great possibilities for missionary work here. That such work will result in great good to this land, and indeed to the whole of Central Europe, we have every reason to expect. Rationalism and infidelity, rather than Roman Catholicism, are the foes we have to fight.

"It is to be expected that we shall be looked upon with jealousy by those who care not for a pure gospel, and it will not be strange if even the pious people feel that they can do the work better alone. Yet they need outside help, and much of it. A complete change must be made in almost everything. But outside help must be wisely rendered.

"There is wisdom for us in God, and he promises to give to all men liberally and not to upbraid. We trust we feel our need of this wisdom; and our prayers, we hope, are real and fervent.

"Let not any of the enthusiasm about Austria be suffered to die out; we shall need it all. But, more than all, we shall need that patience and faith which will enable us to keep hold of God's hand and do just as he would have us. This is what the churches need—such faith as will not allow them to cease from their efforts, though they see no immediate results. O that we and the churches at home could be constantly in prayer to Him whose purposes are sure to be fulfilled."

Mission to Spain.

OPPOSITION AND ENCOURAGEMENT AT SANTANDER.

MR. WILLIAM H. GULICK wrote from Santander, November 26th:—

"We are getting under the crust a little in our work in Santander, and the devil, becoming aware of our presence, has begun to roar; but, as will be seen, only the more effectually to proclaim the fact that the gospel has been brought to this city. Not long ago a letter appeared in one of the local papers, notifying the public that the 'Protestant propaganda, that invades the Spanish territory, has penetrated the province of Santander, exercising its pernicious influence in the diffusion of books prohibited by the Holy Catholic Church.' The writer gives the alarm to the catholic *Santanderinos*, that the books are not what they appear to be, and that they must not let themselves be taken unawares by the false pretenses of this Protestant stratagem; warning them that those who read or retain books prohibited by the Holy Catholic Church incur the penalty of excommunication; and signs himself '*Un Sacerdote Católico Apostólico Romano.*'

"A young man, who, with his wife, attends our meetings, immediately wrote a reply, which the editor of the paper at first declined to publish; but afterwards thinking better of it, he printed it in full. It is to this effect: 'It seems impossible

Mission to Mexico

that in the last third of the nineteenth century, and after the last four years, in which the question of religious liberty has been so debated in our country, and respect to all forms of worship decreed in the Constitution of the State, there should come now a man, no matter how many his titles, to wound the religious sentiments of a respectable portion of the Spanish people, who, although Protestants, as he calls them, are as law-abiding, as useful, and as good citizens, before God and society, as he who wrote those lines — if not better! . . . I deny the gratuitous charge of “pernicious influence” which he applies to the evangelical propaganda — which is simply the giving of the pure gospel to our countrymen; and I would remind the people of Santander that Romanism better merits that charge, presenting, as it does, repeated examples of “pernicious influence” — sad enough they are! — in the nations where it predominates.’ Here follow some damaging statistics on the influence of Romanism, and he concludes: ‘I improve this occasion to offer every class of evangelical books and publications to all who wish to interest themselves in the *holy, apostolic, catholic, Christian work*’ — and signs his name in full.

“I am doubtful as to the wisdom of noticing such anonymous newspaper attacks, but our young friend did this without prompting by any one, and I cannot but admire his courage in so boldly challenging the *sacerdote* to ‘try on’ his excommunication. A large number of the papers containing these letters were bought and distributed in the city by our friends, but our apostolic Roman Catholic priest has not ventured into print again. The event, though not much in itself, is significant of the increasing freedom of the people from the bondage of the clerical yoke.

“The attendance on the meetings in our parlor fluctuates in numbers from five to eight. It is perhaps fair to consider, that the four flights of stairs that must be ascended to reach our apartments, form an obstacle to our meetings that few but personal acquaintances can be expected to overcome. I am now looking for a more convenient room for our public worship. Our Bible-class promises to be of increasing value and interest.”

A BRIEF letter has been received from Messrs. Stephens and Watkins, the two brethren who have gone to commence a mission in Mexico, dated at Guadalajara (or Guadalaxara), November 9, and giving a very satisfactory account of their journey.

They say: “We sailed from San Francisco Tuesday, October 15th, on steamer *California*. It was very gratifying to us, and profitable to the churches, to notice the interest that was manifested in the mission cause, both before and at our departure. It was remarked by several of the pastors that the missionary work had never excited such interest, or received such an impetus in California as this ‘Mexican move’ had given it.

“The voyage was very pleasant to San Blas, 1,440 miles. We spent one Sabbath on board, and the Captain invited us to hold service. I have never seen an audience more attentive; and we felt the presence of the blessed Spirit. We landed at San Blas Wednesday morning, October 23d, having received every kindness from the officers and our fellow-passengers. Our baggage was passed through the custom-house with no trouble, and the next morning, at two o’clock, we started for Tepic, distant sixty miles. Arrived safely at three p. m. On account of a revolution that had just broken out, no one was permitted to leave the city; but through the kindness of the German Consul (the only consul in the place), a passport was obtained for us, and on Monday, November 4th, a special stage was dispatched to convey us to Guadalajara, distant two hundred miles. We made the trip in perfect safety, although most of the road is in a fearful condition. Sometimes we walked; in one place we rode twelve miles on horseback. We met one band of robbers, but as there were six men on the stage at the time, they did not stop us.

“We arrived here Thursday night, at half-past eight, very thankful to the Divine Master for his care over us during our journey. We have been especially blessed in finding friends. We found such in Tepic, and already we have been called on here by several influential

men, who have promised us any possible aid or advice, though our mission is unknown to them. As yet we have not had time to learn particulars concerning

this place, but from what we have heard and seen, it appears to be about as represented to us in California."

MISSIONS OF OTHER SOCIETIES.

MISSIONS OF THE UNITED BRETHREN — (MORAVIANS).

"Periodical Accounts," for December, 1872, gives the following table:—

STATISTICS OF THE MISSIONS OF THE UNITED BRETHREN.

MISSIONS.	Stations.	Missionary Agents.	Native Assistants and Overseers.	Occasionally holding Religious Meetings.	Communicants.	Baptized Adults.	Candidates, New People, etc.	Baptized Children.	Total.
Greenland	6	24	45	14	948	136	161	443	1,688
Labrador	6	44 ²	36	..	434	190	119	422	1,165
North America	3	8	4	3	158	56	28	124	366
St. Thomas and St. Jan	5	10	53	1	1,189	477	72	852	2,596
St. Croix	3	10	73	1	1,371	301	17	1,086	2,755
Jamaica	14	30	228	13	4,296	2,546	258	5,811	12,911
Antigua	8	20	163	6	2,866	1,141	..	2,468	6,475
St. Kitt's	4	9	81	9	1,256	687	110	1,298	3,342
Barbados	4	8	51	13	984	277	27	1,071	2,359
Tobago	2	5	62	6	805	345	118	929	2,197
Mosquito Coast	6	17	6	3	192	183	105	363	843
Surinam	13	63	419	33	4,855	6,947	6,261	5,610	23,703
South Africa, West	7	40	160	7	1,592	1,022	1,845	3,093	7,552
" " East	5	18	41	5	280	122	466	394	1,262
Australia	2	10	2	2	29	9	49	27	114
Tibet (Mongolia)	2	6	..	..	11	..	2	4	17
	90 ¹	322	1,424	116	21,296	14,439	9,644	23,986 ³	69,365

The statement of "Receipts" is as follows:—

I. From members of the Brethren's congregations, and Societies in connection with them:—		£	s.	d.	£	s.	d.
1.	On the Continent of Europe	2,502	19	9			
2.	In Great Britain and Ireland	928	18	8			
3.	In North America	115	2	5			
					3,547	0	10
II. From Societies and Friends of other Christian denominations:—							
1.	On the Continent of Europe	1,980	8	4			
2.	In Great Britain and Ireland	3,051	4	1			
3.	In North America	65	1	9			
					5,096	14	2
III. From the Brethren's Society in Pennsylvania for propagating the Gospel					1,890	0	0
IV. Interest of Endowment Funds:—							
1.	On the Continent of Europe	1,144	14	7			
2.	In Great Britain and Ireland	575	4	3			
					2,119	18	10

¹ To these may be added ten out-stations.

² This number includes seven brethren connected with the barter trade, carried on for the benefit of the natives, and for the support of the mission by the Society for the Furtherance of the Gospel among the heathen; of these three are married.

³ The day-schools number 16,484 scholars, the Sunday-schools, 12,983; some of the latter are adults.

V. Legacies received:—

	£	d.	s.
1. On the Continent of Europe	1,330	17	
2. In Great Britain and Ireland	332	14	6
3. In North America	133	10	0
			£ d. s.
			1,796 5 7

VI. Balance of West India Hurricane Fund 1,023 4 6

Total receipts	15,478	3	11
Deficiency on the Year's Account	3,308	6	0

£18,786 9 11

The expenditures for the year amounted to £18,786 9s. 11d., not including £2,173 10s. interest received and expended from the Sustentation Fund. The expenses for "sustentation," i. e., "pensions to retired missionaries" and "provision for missionaries' children," are, as they have

long been, very large, amounting for the year, *including* the interest from Sustentation Fund, [mentioned above, to £9,251 8s. 6d.—almost as much as was expended (£9,278 4s. 7d.) upon all the missions of the Society abroad.

(ENGLISH) GENERAL BAPTIST MISSIONARY SOCIETY.

THE last (fifty-fifth) Annual Report of this society gives a table of statistics, showing six stations and five branch stations connected with their work in India (eastern Hindostan); six missionaries, six female assistant missionaries, and eighteen native preachers; 646 members in the churches; 53 baptisms last year; 93 pupils in two English schools, 194 boys and 47 girls in vernacular schools, 51 boys and 132 girls in "Asylums," 317 boys and 552 girls in "Famine Orphanages." The home income of the Society was about £3,284 (\$16,420); but the receipts in India were considerably more than this, namely, from "donations, subscriptions and grants for the maintenance of famine orphans," £4,486 18s. 8d., and from the mission printing office at Cuttack £1,174 2s. The total expenditure was £9,293 3s. 3d. The Report notices the celebration, by the missionaries, of the 12th of February, 1872, as the 50th anniversary of the commencement of their work in India, at Cuttack, and quotes Dr. Phillips, of the American Freewill Baptist mission in North Orissa, as saying with reference to this Jubilee of the English brethren:—"Their record is a worthy one. While the denomination at home is not more than a *third* of the numerical strength of ours in America, they have always managed to keep a larger force in this field than we have done. In raising up and sustaining an efficient native ministry, maintaining schools for the education of the young of

both sexes, also for training native helpers, and especially in establishing and carrying forward a *publishing house* from which school-books, religious tracts and books, and especially the sacred Scriptures, are continually forthcoming to be scattered broadcast over the land, this mission has certainly achieved a noble work."

REFORMED (DUTCH) BOARD OF MISSIONS.

THE last Annual Report of this Board presents the following general summary of its missions:—

	China.	India.	Japan.	Total.
Stations	1	8	3	12
Out-stations	11	33	..	49
Missionaries	4	7	5	16
Assi-tant Missionaries	3	9	6	18
Native Missionaries	3	3	..	6
Catechists or Preachers	11	25	1	33
Assistant Catechists . . . . .	..	4	..	4
Bible Readers . . . . .	..	25	..	25
Schoolmasters	7	21	..	28
Schoolmistresses . . . . .	..	12	..	12
Colporters . . . . .	..	22	..	22
Academies . . . . .	..	2	..	2
" Scholars in . . . . .	..	98	..	98
Day Schools	7	37	3	47
" Scholars in	119	550	60	729
Medical Students . . . . .	..	5	..	5
Theological Students	7	..	..	7
Churches	7	17	1	25
Communicants	495	712	11	1,220
Added on Confession in 1871	69	60	9	138
Number of Congregations	2,000	2,274	60	4,334
Dispensaries, with beds	1	1	..	2
Patients treated in 1871	5,000	7,670	..	12,670
Benev. Contributions of Native Churches	\$264 83	\$650	..	\$1,639 83

The missions of which statistics are given in the table are at Amoy and vicinity, China; Arcot and vicinity, India; and in Japan, with stations at Yokohama, Yedo, and Nagasaki. A small sum has been expended, also, for missionary work among the Pima and Maricopa Indians. The income of the Board for the year was \$65,173.26; the expenditure, \$75,153.16. The debt, at the close of the year, was \$33,500; having increased \$11,000, notwithstanding a painful reduction of appropriations within the year, amounting to about \$10,000, currency; and the Board felt constrained to continue appropriations for the now current year upon the reduced scale. They say in their Report: "The Church has been liberal. The outlay of our income has been economical. But our work has constantly increased, and we have endeavored to assume and sustain the enlargement. We have simply undertaken to maintain a larger work than our income has enabled us to pay for. We have struggled earnestly, as the Church has directed us to do, to continue our operations without diminution, and have at last been compelled to relinquish, for the present, a part of our work in India."

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FREE CHURCH OF SCOTLAND.

The foreign missions of this church are in Kaffraria and Natal, South Africa, and in the Western, Southern, Eastern, and Central portions of India. The last Report gives the following

ABSTRACT OF STATISTICS.

	INDIA.	SOUTH AFRICA.	TOTAL.
<i>Central and Branch Stations</i>	53	33	86
<i>Christian Agency</i> —			
Ordained European Missionaries	18	7	25
Ordained Native Missionaries	9	..	9
Licensed Native Preachers	1	..	1
Medical Missionaries (Native)	2	..	2
European Missionary Teachers, Male	6	3	9
European Missionary Teachers, Female	4	2	6
East Indian Teachers, Male	6	..	6
Female	8	..	8
Native Teachers and Evangelists, Male	43	23	66
Female	24	2	26

	INDIA.	SOUTH AFRICA.	TOTAL.
European Catechists . . . . .	..	2	2
Native Catechists	21	1	22
Scripture-readers, Exhorters, etc.	9	16	25
Colporters	16	1	17
Bible-women	8	..	8
Total Number of Christian Agents	175	57	232
<i>Native Churches</i> —			
Communicants	695	1,204	1,899
Baptized Adherents, not Communicants—			
Adults	299	} About 1,000	1,807
Children	508		
Admitted on Profession, since commencement of the Missions	1,192	} About 2,560	3,692
During the year there have been—			
Adults baptized, or admitted on Profession	52	65	117
Children Baptized	55	129	184
Admitted from other Churches or Stations	26	38	64
Removed	41	109	150
Excluded or Suspended	6	25	31
Restored	3	18	21
Candidates for Baptism or for full Communion	31	266	297
Deaths—Adults	18	14	32
" Children	19	14	33
Marriages	7	26	33
<i>Institutions and Schools</i> —			
— Number of	108	31	139
Anglo-Vernacular—			
Male Scholars	4,230	..	4,200
Female, "	261	..	261
Vernacular—			
Male Scholars	1,692	..	1,692
Female "	1,449	..	1,449
Total under Instruction	7,602	1,680	9,282

The financial statement says: "The Committee entered upon the year with a balance in hand of £867 8s. 4d. The income of the year has been £16,356 14s. 3d. (about \$81,783, gold), which, added to this balance, gives £17,224 2s. 7d. The expenditure has been £16,289 1s. 5d., leaving a balance of £935 1s. 5d. . . . The income as stated above does not include the contributions which have been received for the Missions Building Fund."

The following sums, from various sources, are also reported in addition:—

The Ladies' Society for Female Education raised	£	d.	s.
	3,272	5	9
Special contributions from friends sent direct to stations	607	19	2
Contributed abroad, namely:—			
By European Friends in India and Africa	2,834	11	7½
By Native Churches	536	3	5½
Besides these sums there have been received as			
Government Grants-in-Aid	5,734	18	10
School Fees	4,588	19	9½
Making, from all sources, a grand total of	£33,931	12	10

MISCELLANY.

PERSECUTION OF PROTESTANTS BY PAPISTS
ON UEA.

THE "Chronicle" of the London Missionary Society, for December last, notices "outrages committed by Roman Catholic priests and their followers upon the Protestant converts in Uea," Loyalty Islands, and gives a statement prepared by Rev. S. Ella, missionary on Uea, now in England. Mr. Ella states:—

"By the Australian mails of September and October, I received letters from some of the missionaries and native teachers, and others in the Loyalty Islands, informing me of a horrible massacre that had taken place in my station on Uea, full particulars of which have not yet arrived. From the accounts sent me, I learn that on the 24th of April the Roman Catholic natives were assembled from all parts of the island, on the pretense of celebrating a festival. At night they attempted to carry out a plot that had been laid to massacre the Protestants, commencing with the principal village. The first who fell were four men engaged in fishing at a distance from the village. One was shot in his canoe, and the others were bound and conveyed to the beach. A message was then sent to the Papist chief, to inform him of what had been done, and he ordered the prisoners to be killed, and their bodies to be cast into the sea. This order was executed. Another mob fell upon two Protestant families engaged in their evening worship, and killed four of the men, and wounded some others. These families resided close to the priest's house. Other houses were attacked in a similar manner, and four more were killed. Here a slight defense was made, and one of the murderers was slain. The Protestants then fled to the bush, leaving some of their wounded, who were afterwards brutally mutilated and killed. The Papists then burned down the Protestant village, and took possession of their lands. After this, messages were sent from the Papist chiefs to the Protestant refugees, requiring them to abandon their religion, and become

'Catholics,' and threatening to exterminate them unless they obeyed. One of the teachers wrote to me from their place of refuge, that they were houseless, destitute, and exposed to starvation in the bush, and threatened to be exterminated unless they would become Papists.

"Providentially, Mr. Sleigh arrived from Lifu, on a visit to Uea, ten days after this horrible massacre, and he exerted himself to stop these proceedings, and deliver the persecuted Protestants. The Papist chief, however, persisted in his demands that the Protestants should abandon their religion, and forbade the missionary to have worship with the people. He also drove back the teachers when they attempted to see the missionary. . . . In two other villages at the southwestern end of the island, the Protestants have been assailed in a similar manner by the Popish mobs. They have been dragged out of their houses, and tomahawks and clubs brandished over their heads, whilst the demand has been made upon them to yield their religion and their books, or their lives. . . .

"Mr. Sleigh expostulated with one of the Papist chiefs, and protested against these proceedings, but without any beneficial result. When he requested that the refugees should return to their lands, and follow their own religion, the chief replied that he must have time to consider what decision he would give, and that decision, we know, came from others who we believe have instigated this massacre and intimidation, to force the people to become 'Catholics.' A long letter from one of the Romish priests of Uea, to his superior, on New Caledonia, has been published in the local paper, assigning reasons for this massacre utterly at variance with truth. . . .

"Two years ago a similar attempt was made by the Roman Catholics at the north of the island, to compel the Protestants to forsake their faith and join them. The Protestant teachers were driven away by a Papist mob, and the Protestant chiefs, and men of their tribes, were seized and confined in a native house, guarded by

their assailants, and they were required to abandon their religion. . . .

"These persecuted people ask for our sympathies and prayers, which I am sure will be freely given by all who feel an interest in our missions, and by those also who hate bigotry and intolerance in every form."

SLAVERY TO OPIUM.

MR. WILLIAMS, of Kalgan, North China mission, wrote recently: "A man came to me for pills to aid him in getting rid of his appetite for opium; but returned them, saying they did not help him. These pills are extensively sold by the missionaries at Peking. It is likely that few if any reform, after having the appetite for opium fastened on them.

"The prevalence of this vice is appalling and disheartening. Must this generation be cut off, like the Israelites in the wilderness, because of their sins in this respect?"

"It was a gratification to see such a strong and healthy assemblage as I did lately in the Mosque. No wonder that the Mohammedans, although they do not proselyte, are growing in numbers and influence, because they eschew opium, wine, and even tobacco."

A NEW CHURCH AND PASTOR.

MR. LEONARD wrote from Marsovan, Turkey, October 12, 1872:—

"You will be glad to learn that another church has been organized in the Marsovan field. This is at a place called Kapoo Kaya, twenty miles south of Charshambah, a rude district in the mountains which overlook the Black Sea. They begin with eighteen members, and a fair prospect of increase from their congregation of a hundred souls. Mr. Riggs of Sivas, Mr. Smith, and myself, with two delegates from the church in Marsovan, were present, to assist in organizing the church and to ordain their pastor. We were pleased with his fidelity to his parish and their grateful appreciation of his labors. They pledged half his salary, and voluntarily increased it from eight to ten dollars a

month. They are very poor. Few possess anything that could properly be called beds, and the best new house among them is worth but about fifty dollars. Yet they have learned to appreciate religious privileges, and count it no hard thing to tramp five or six miles over the mountain sides, by narrow paths, often through rain and deep mud, to worship God in their humble chapel, and hear from their modest preacher an exposition of his Word. May this new vine prove to be the planting of the Lord."

THE INDIANS IN IDAHO—TOBACCO.

REV. H. H. SPAULDING, once a missionary of the American Board, now of the Presbyterian Board, among the Indians of the far West, wrote to the editor of the "Missionary Herald," November 22, from Lapwai, Idaho Territory:—

"A glorious work of grace has been in progress among this tribe of Indians since my return, a year ago. I have been permitted to welcome into the fold of Christ 482, hopefully converted. The good work still goes on. As good evidence of the sincerity of these Indian converts, I might mention the significant fact that the men, as soon as converted, lay aside the pipe, tobacco, and paint, and cut the hair. When we recollect that the Indian is frantically fond of smoking, almost grows up with the pipe in the mouth, and when I add that the idea of dropping the pipe was derived by the Indian himself from that Scripture, 'If thy right hand offend thee cut it off,' and not from positive injunction from the missionary, may we not regard their self-denial as good evidence of the good work? About half the 482 are males, and all have thus abandoned smoking. What white church of equal numbers could present such a record? I might mention, as further evidence, their love of the Sabbath, their hungering for the word of God, their earnestness in devotion, their prompt attendance at all prayer meetings.

"Never have I seen human hearts seem to get so near the cross of Christ. It is a pleasure to labor with such a people. I have ridden a horse over 1,600 miles this

summer, living with the natives, sleeping on the ground, riding sometimes 65 miles a day, and preaching often; once with the mercury 146° in the sun and 110° in the shade. Rode 235 miles to one meeting, accompanied by 40 of the late converts. God be praised."

PRAY FOR THE MISSIONARIES.

A MISSIONARY lady in Eastern Turkey writes:—

"We do not forget you in our prayers, for we know you and the Prudential Committee have a hard place to fill. In our one station we are often perplexed, and know not what to do, in regard to many matters. We know that too generous giving will only be the worm that will undermine all solid foundations; but then we may fail to give where it would be a real help to the Master's work.

"A few days since I was comforted by Willie's prayer: 'O Lord, bless Uncle Orson and father, and give them wisdom, so that they may not give too much, nor too little money, but just what will be for the good of thy work.' When our children begin thus to pray, will not God hear, and give us the desired wisdom? 'God bless Dr. C——, and Mr. ——, away off in Japan. Don't let him do anything to hinder the work in that heathen land,' is often a part of Willie's prayer. I think we need more prayer with the money. Please tell those so who give. We need their prayers *here* more than the money. I do not see how we can go on much further, without the descent of the Holy Spirit."

JAPAN.

HON. B. G. NORTHPROP, in an article recently published in the "Christian Union," states that notwithstanding rumors of reaction, the zeal of the Japanese for improvement is unabated. "Misrepresentations from Christian lands have done irreparable mischief, and their intrigues, frauds, and vices have intensified, if not justified the old prejudice against foreigners. But the Japanese

have learned to discriminate." The educational service proposed to Mr. Northrop, in Japan, it seems, "is indefinitely postponed," but he feels a deep interest in the people, and learns, from intercourse with the Japanese Minister at Washington, Mr. Mori, that "plans are maturing for a measure of the greatest difficulty and importance—the establishment of religious liberty." An epitome of a memorial on this subject, addressed to the Prime Minister of Japan, by Mr. Mori, is given, in which he suggests "a charter of religious freedom, in a form appropriate for an imperial proclamation," which would give "not mere tolerance, but full religious liberty." Mr. Northrop seems to agree fully with missionaries in Japan, in the opinion that there is to be no retrogression, but continued progress, in that empire.

A NECESSITY OF THE MISSIONARY WORK.

THE President of the Basle Missionary Institution, in a recent address, as quoted by the Church "Missionary Intelligencer," made use of the following language, which is as true in its application here as at Basle:—

"This I wish to say to you, dear friends, if the work of missions is to go on its blessed way, young people must be trained for it, yet they must not be driven to it. Let fathers and mothers make missions a subject of conversation, put books on the subject into their children's hands, talk to them about it, &c., allow free, natural, unhindered course to any desire for usefulness that may spring up in the child's heart, and then, if the Lord calls the youth, let them give him up willingly;—this is what I mean by saying that the future rests on the coming generation."

MISSIONS A SIGN OF THE CHURCH'S FAITH.

From the Advance.

"FOREIGN MISSIONS are a glorious sign of the Church's faith. They confront the world's unbelief with calm holdness, and proceed to organize a campaign for a universal victory on the very field where infidelity scoffingly predicts a total defeat.

And certainly the appearances have never been promising. Wild, ignorant, and savage races, sunk in heathenism, and semi-civilized races wedded to hereditary systems of error, and, back of these outward facts, human hearts full of sin and opposed to every characteristic of the religion of the cross, do not suggest an easy and rapid conquest. But, singularly enough, this is what the Christian Church has set before itself from the first, and is precisely what it has pushed with greatest vigor and success in its days of purest experience. The Acts of the Apostles is little else than the original number of the 'Missionary Herald.' Foreign Missions were the very life of the primitive church. They are the sign now of a living church — a church which has a positive faith in God and the supernatural, in the fact of sin and the need of redemption, in the atoning sacrifice of Christ and the quickening power of the Holy Ghost. They bring out the heroic element of religious character, and produce results which no other agencies can secure. While infidel philosophers and scientists imagine that they have exploded a mine beneath the foundations of all religion, the Church, undismayed, sends out her missionaries to the most distant and barbarous tribes, to tell of the true God, the coming eternity, the sure judgment and the free salvation. More, perhaps, than any other form of religious action, do foreign missions embody the Christian faith, and utter a perpetual rebuke of the sordid, materialistic unbelief of the world. And this may account for the parallel fact, that no other form of Christian effort has met with so much unbelieving opposition and steady ridicule. So long as foreign missions flourish, the faith of the church hangs out its banner."

THE BISHOP OF BOMBAY AGAIN.

READERS may remember two articles in the Miscellanies of the "Herald" within the past year (pp. 36 and 193), noticing the intrusive and non-coöperative mission policy of the Bishop of Bombay. A recent number of the London "Record," at the close of an article on Russian influ-

ence and progress in Central Asia, refers to the Bishop's course as follows:—

"Whatever tends to spread abroad the knowledge of Christ, and circulate God's written Word, will also tend to confirm the fabric of our Indian Empire. We, therefore, welcome missionaries, not only of the Church of England, but of all truly Christian denominations. The accounts which we hear of Bishop Douglas at Bombay only fill us with shame—we should say with dismay, if we did not recollect how his miserable sacerdotal bigotry must serve to dwarf his influences for evil as well as for good. General Shaw has done good service in bringing before our readers and the public an account of what the Bishop of Bombay is now doing. He has yielded to the demands of clerics, who ask, in the 'Bombay Gazette,' 'Have we not, in fact, tried to minimize our differences with Protestant Dissenters, who, strictly speaking, are outside the Church, while, at the same time, we have maximized our differences with Roman Catholics, who are members of a true, though confessedly corrupt branch of the Universal Church?' General Shaw explains what is meant by the statement of the same writer, that this scheme of compromise has come to an end. 'In spite of earnest remonstrances, Bishop Douglas, of Bombay, has sent men, who are under his orders, to occupy some of these stations,¹ though a vast field is open all around; thus not only seeking to build upon other men's foundations, but altogether perplexing the native converts, and estranging them, by superior secular advantages, from the good and earnest men to whom they owe their sole knowledge of Christianity.'

"We have no hesitation in saying that if English prelates thus lend their influence to the destruction of Christian missions, their presence in India will operate as the very reverse of a blessing. The Church Missionary Society disclaims all complicity with such proceedings. Are we to infer that they are sanctioned by the S. P. G.? If so, it is time for the members of that venerable Society to in-

¹ Occupied by Protestant missionaries of other denominations.

quire whether they are not involved in complicity with the hinderers of the Gospel. It is on the influence of pure Christianity, proclaimed by Christian missionaries, that we build our chief hopes for British India. A prelate who acts as Bishop Douglas is said to act is deserving of the severest censure; and those who are most warmly attached to the Church of England will bitterly deplore acts of bigotry which bring such a scandal not only on our own Church but our common Christianity."

◆

GLEANINGS.

— Bishop Gobat opened his first Christian school at Jerusalem in 1817, with nine children of both sexes. There are now five schools in Jerusalem attended by over 400 children, and in all Palestine 25 Protestant schools, attended by about 1,000 scholars. In self-defense, to retain their influence, about 100 schools have been established by Greek, Romish, and Armenian priests. So the light is spreading.

— The Niger mission of the Church Missionary Society is worthy of special interest, inasmuch as it is the offshoot of the West African mission, entirely conducted by native teachers, catechists, deacons, and priests, with a native bishop — Bishop Crowther — at their head. This is the true method — illustrated by the Hawaiian missions to the Marquesas and to Micronesia, and the Armenian mission to Koordistan, sent out by the Evangelical Union of Harpoot — and is a promise of the ultimate success of the missionary enterprise.

— The field of Christian missions in what is distinctively known as the heathen world, embraces a population of 700,000,000. Of these, seven-eighths are attached to one or other of the three great systems — Mohammedanism, Hindooism, Buddhism. The first is as yet relatively untouched, still pushes it proselytism in Africa, and everywhere stands as a barrier to the Christian faith. In India, university graduates take part in the most degraded rites of Hindooism and enrol themselves as its champions, and learned scholars of the West are putting mystical interpretations

on some of the most debasing customs, as symbols of profound spiritual truths, quite to the astonishment of even the Hindoos themselves. And Buddhism, with its 300,000,000 of votaries, has been hardly reached by Christian influence, but in anticipation of the coming onset, in Ceylon, is boldly upholding its atheistic philosophy by argument, and in Japan is setting its priests to the study of the Bible, with a view to its refutation. There is a good deal of hard work to be done yet, and ample scope for the ablest talent and the most thorough Christian consecration.

— The king of the Sandwich Islands, Kamehamaha V., died at Honolulu, December 11, 1872, at the age of 42. He was educated in the school of Mr. and Mrs. Cook, of the American mission, and came to the throne November 30, 1863. As the king left no heir, and had designated no successor to the throne, the Legislative Assembly of the kingdom was called to meet on the 8th of January to elect a sovereign.

— The twentieth annual report of the "Hawaiian Mission Children's Society" states that five sons and two daughters of that mission are now engaged in foreign missions, while four sons and ten daughters — the latter in schools — are in like work at the Hawaiian Islands, "making 21 descendants of the mission engaged in direct missionary work." The receipts of the society last year were \$1,109.63.

— Keshuh Chunder Sen, the well known leader of the Brahma Somaj, in India, himself rejecting Christ, says, in one of his eloquent addresses: "The spirit of Christianity has already pervaded the whole atmosphere of Indian society, and we breathe, think, feel, and move in a Christian atmosphere. Native society is being roused, enlightened, and reformed under the influence of Christian education." This is unexpected testimony.

— The progress of education in India is seen in the following facts: The average attendance of pupils in the government schools, and in those aided by the government, in 1854, was less than 50,000; in 1872, it exceeded 700,000, of whom 34,000 were in schools and colleges of the Church Missionary Society, and some 90,000 in the educational institutions of other Prot-

estant societies. From the opening of the University of Calcutta in 1857 to the close of the year 1870, 15,123 persons applied for entrance examination, of whom 7,279 were passed. These are the young men who are to hold the positions of influence.

— An effort is in progress to establish a Mohammedan university in North-western India, of a high grade, in which western science shall be taught in connection with the tenets of the Koran. A first instalment of \$750,000 is now being raised for it, by subscriptions all over India. It seems like the beginning of a struggle for life against the inroads of Christianity.

— The increase of church-members in Madagascar in 1871 was 17,981, making an aggregate of 38,932; while the adherents to Christianity amounted to 315,231. Two thousand native evangelists are busy in telling the story of the Cross. The number of children in schools is 30,000.

— The Romanists claim a population of 4,000,000 in this country; the Methodists, reckoned in the same manner, including all the members of Methodist families and attendants on their worship, number over 10,000,000.

— Nearly one third of the December issue of the "Christian Work," one of the best English missionary publications, is made up of selections from the "Missionary Herald." We are very glad to have English friends of missions made acquainted with the great work of the American Board, but should not the "Herald" be more uniformly credited with matter which is taken from its pages?

— The steady advance of the gospel in India is shown by the following statistics: The number of persons embraced in Christian congregations in 1851 was 93,739; in 1861, 138,577; in 1871, 211,497. The advance in the first decade was about 48 per cent., in the second, 54. The advance in the direction of self-support, and of contributions by the native Christians to various objects of Christian benevolence, has been much greater.

— A German missionary has just finished a translation of the Bible into the Sanskrit, the sacred language of India. This fact is one of the many that might

be cited to show that missionaries are not neglectful of the learning of the ancient Hindoos; although not finding in it such valuable stores of religious ideas as to supersede the necessity of the Bible.

— Chan Laisun, the Chinese Commissioner of Education, now in the United States, by whose influence, in great measure, the Chinese government has been induced to send boys to this country for education, was, when a boy himself, under the instruction of Rev. Ira Tracy, a missionary of the American Board at Singapore, and soon after became a convert to Christianity and a hopeful Christian. Having recently discovered that Mr. Tracy was living at Bloomington, Wisconsin, Laisun wrote him, sending his photograph, etc., and signing himself "your grateful pupil." His history and his great influence for good, Mr. Tracy says, "make me think my life work has been worth ten times as much as I before supposed." "I do greatly rejoice to have had such connection with what he is doing for China." "Cast thy bread upon the waters," etc.

— The London "Record" gives, from a Colonial Church Journal, the following statement: "When we summarize the expenditure for 1871 of all the foreign mission funds gathered in the British Isles, we find that it did not fall far short of £900,000 (\$4,500,000). This sum represents the money actually passing out of the offices at home, and administered from the United Kingdom. When to this we add the sums raised in the mission fields (subscriptions and government grants to schools), expended there by the agents of the same British societies, and amounting to about £200,000, we have a grand total of nearly £1,100,000 (\$5,500,000).

DEATHS.

AT Bebek, near Constantinople, of diphtheria, October 16, 1872, Fanny Angeline, aged five and a half years, and October 24, Lizzie Kingsbury, aged eight years, daughters of Rev. J. K. Greene, of the Western Turkey mission.

(The death of these children was noticed last month, but without the dates.)

Haverhill, West Cong. ch. and so. 25; Mrs. Abby B. Kimball, 10;	35 00—41 94	Sterling, Cong. ch. and so.	32 00
Essex co. South Cont. of Ch's. C. M. Richardson, Tr.		Worcester, Union ch. coll. 161.50; m. c. 39.19; Piedmont ch. Dea. S. Knowlton, 50; Central ch. a friend, 10; Franklin Whipple, 50; Samuel W. Kent, 15;	325 69—475 83
Beverly, Dane st. ch. and so. m. c.	8 48	Worcester co. South Conf. of Ch's. William R. Hill, Tr.	
Lynn, 1st Cong. ch. and so. m. c. 40.75; Chestnut st. Cong. ch. and so. 28 61;	69 36	Upton, Cong. ch. and so.	14 00
North Beverly, Cong. ch. and so. m. c.	46 40	Whitinsville, Cong. ch. and so. m. c. 4 mos.	137 50—151 50
Saugus Centre, Cong. ch. and so.	27 25—151 49	— A Christmas gift,	20 00
Franklin co. Aux. Soc. William B. Washburn, Tr.			5,081 31
Conway, Cong. ch. and so. to const. Dea. CARLOS BATCHELDER, H. M.	191 11	Legacies. —Fitchburg, Sarah W. Farns- worth, by Aaron Eaton, Ex'r	25 00
Hampden co. Aux. Soc. Chas. Marsh, Tr.		Hardwick, Rev. Martyn Tupper, to const. JOHN C. NORRIS, M. D., II. M. by J. B. T. Tupper,	100 00—125 00
Westfield, Norman T. Leonard, for the Eastern Turkey mission,	127 40		5,206 31
Hampshire co. Aux. Soc. S. E. Bridg- man, Tr.			
Amherst, 1st Cong. ch. and so. coll. 140 41; m. c. 92.80; to const. H. C. PIPER and Dr. V. W. LEACH, II. M.	233 21	RHODE ISLAND.	
Chesterfield, R. Clark,	5 00	Pawtucket, Rev. C. Blodgett, D. D. to const. MAGGIE ROWLAND CLAPP, II. M.	100 00
East Hampton, Payson ch. and so. 714.02; half m. c. 41.99;	756 00	Tiverton, Cong. ch. and so.	31 00—131 00
Goshen, Daniel Williams (Christas gift),	5 00		
Hadley, 1st Cong. ch. and so. 30.60; Russell ch. and so. m. c. 12.50;	43 10	CONNECTICUT.	
North Hadley, Cong. ch. and so.	15 00	Fairfield county.	
Northampton, 1st ch. m. c. 95.15; Edwards ch. m. c. 5.15;	100 30	Bethel, Cong. ch. and so.	11 70
South Hadley, a friend,	15 00—1,172 61	Norwalk, Juliette Betts,	7 00
Middlesex county.		Ridgefield, 1st Cong. ch. and so.	120 00—133 70
Cambridge, Shepard ch. m. c.	73 17	Hartford county. E. W. Parsons, Tr.	
Cambridgeport, Stearns Chapel, m. c. Nov. and Dec. 14.29; Prospect st. ch. m. c. 7;	21 29	Berlin, 2d Cong. ch. and so.	205 90
Dracut, Pawtucket ch. and so.	72 00	Bloomfield, Cong. ch. and so.	18 50
East Somerville, Cong. ch. and so. m. c.	8 11	Buckingham, Cong. ch. and so.	16 00
Hopkinton, Cong. ch. and so. to const. DAVID CUTLER and E. THOMP- SON, II. M.	155 30	East Hartford, Cong. ch. and so. 200; by S. S. 16;	216 00
Lincoln, 1st Cong. ch. and so.	174 50	Farmington, Cong. ch. and so. 310.60; m. c. 25.11; (of wh. fr. H. D. Hawley, to const. Rev. R. D. HART, II. M. 50;)	335 71
Lowell, John st. ch. and so.	11 76	Glastonbury, 1st Cong. ch. and so. (of wh. fr. Dr. J. Kittredge, to const. ROSE F. KITTREDGE and R. J. KITTREDGE, II. M. 200;)	813 10
Malden, Cong. ch. and so. m. c.	21 50	Hartford, South ch. and so. 172.50; Centre ch. and so. to const. M. D. STONE, II. M. 100; Mrs. Mary C. Bemis, to const. Mrs. ALMIRA II. TUCKER, H. M. 100;	372 50
North Cambridge, Mrs. Peter Lesure,	5 00	Kensington, Cong. ch. and so.	77 35
Sherborn, Cong. ch. and so.	32 00	Manchester, 1st Cong. ch. and so. to const. Mrs. MARY PERKINS, H. M. 173 50	
Stoneham, Cong. ch. and so. m. c.	21 33—596 01	Newington, Cong. ch. and so. 89; m. c. 70; La. Soc. 80;	239 00
Middlesex Union.		Poquonock, Cong. ch. and so. to const. Dea. BENAJAH E. SMITH, II. M.	51 00
Dunstable, Cong. ch. and so.	15 00	Rocky Hill, Cong. ch. and so.	63 45
Townsend, Cong. ch. and so. m. c.	5 00—20 00	Thompsonville, Miss II. B. Kingsbury,	1 00
Norfolk county.		Wethersfield, Cong. ch. and so.	251 30
East Weymouth, Cong. ch. and so. to const. Rev. E. P. McELROY, II. M.	85 00	Windsor, Cong. ch. and so.	45 33
Jamaica Plain, Miss A. W. Swett, dec'd,	250 00	Windsor Locks, Cong. ch. and so.	160 58—3,040 22
Medfield, L. E. A.	1 00	Litchfield county. G. C. Woodruff, Tr.	
Quincy, Ev. Cong. ch. and so. m. c. 50; B. C. II. 200;	250 00	Bethlehem, Cong. ch. and so.	42 00
South Weymouth, 2d Cong. ch. and so. to const. Mrs. E. L. Howe, II. M.	90 00	Harwinton, Cong. ch. and so.	68 10
West Roxbury, So. Ev. ch. and so. m. c.	26 25—702 25	Lakeville, Village prayer-meeting, Morris, Cong. ch. and so.	25 00 82 05
Old Colony Auxiliary.		New Milford, Cong. ch. and so.	303 25
Lakeville, a friend,	2 00	Norwalk, Miss Abigail Brown,	1 00
Plymouth county.		Plymouth, Miss Phebe Beach,	10 00
East Abington, 3d Cong. ch. and so. m. c. 35.57; Mrs. Dorinda Shaw, 10;	45 57	Warren, Cong. ch. and so.	78 75
East Marshfield, Cong. ch. and so.	25 25	Washington, Fanny E. Smith,	1 00—611 15
Wareham, Cong. ch. and so.	84 00—154 82	Middlesex county. John Marvin, Tr.	
Worcester county, North.		Deep River, Cong. ch. and so. m. c. 59 18; Gent's and Ladies' Assoc. 39 33;	98 51
Royalston, 1st Cong. ch. and so. coll. 121.16; m. c. 29.14; J. P. C. with prev. dona's, to const. MARY F. CUSHMAN, II. M. 50;	203 30	East Haddam, 1st Cong. ch. and so.	55 60
Templeton, Cong. ch. and so.	94 17—297 47	Middlefield, Cong. ch. and so.	84 80
Worcester co. Central Ass'n. E. H. Sanford, Tr.		Middletown, 1st Cong. ch. and so. m. c. 4.25; J. F. Huber, for Madura, 1;	5 25
Holden, Gent's asso'n, 31.90; Ladies' do. 33.66; m. c. 10.64;	76 20	Saybrook, 2d Cong. ch. and so.	41 40
Northboro, Cong. ch. and so. m. c.	41 93	Westbrook, Cong. ch. and so.	12 68—298 44
		New Haven county. F. T. Jarman, Agent.	
		Fair Haven, 1st Cong. ch. and so. to const. Dea. JAMES P. SMITH, II. M. 100 00	
		Milford, 1st Cong. ch. and so. m. c.	15 60
		New Haven, 1st Cong. church coll.	

771.58; m. c. 20.67; College st. ch. and so. to const. Mrs. LUMAN COWLES, ALFRED W. WELD, and Mrs. GAUS F. WARNER, H. M. 290.24; (also books from Rev. S. N. Barnum, value 12;) Davenport ch. m. c. 10.18; Howard ave. ch. 38; North ch. m. c. 7.72; Nelson Hall, 50; a friend, ch. of the Redeemer, 22;	1,210 39	Rome, John B. Jervis, 10 00 Syracuse, Plymouth ch. and so. 50 00 Tallman Station, Mrs. John Richardson, 5 00 Union Falls, Francis E. Duncan, 20 00—4,552 44
South Meriden, Cong. ch. and so. 8 97 Wallingford, Cong. ch. and so. 94 65 Waterbury, 1st Cong. ch. and so. m. c. 25 42—1,455 08	8 97 94 65 25 42—1,455 08	NEW JERSEY. Paterson, Cong. ch. and so. 24 16 South Orange, J. H. Worcester, Jr., 25 00—49 16
New London county. C. Butler and L. A. Hyde, Trs. 20 00 Bozrah, N. S. Hunt and family, 20 00 East Lyme, Cong. ch. and so. 6; Mrs U. M. Webb, 5; 11 00 Griswold, Cong. ch. and so. 72 60 Groton, Rev. A. L. Whitman, 5 00 Hanover, Cong. ch. and so. 20 50 Jewett City, Cong. ch. and so. 49 70 Lisbon, Cong. ch. and so. 4 58 New London, 2d Cong. ch. and so. 21 16 Norwich, 1st Cong. ch. and so. m. c. 18.17; Broadway ch. and so. m. c. 36 90; 55 07 Old Lyme, Cong. ch. and so. 57 67—317 28	20 00 20 00 11 00 72 60 5 00 20 50 49 70 4 58 21 16 55 07 57 67—317 28	PENNSYLVANIA. Providence, E. Weston, 5 00
Tolland county. B. C. Chapman, Tr. Ellington, Cong. ch. and so. 78; Erastus Talcott, to const. Mrs. H. H. Talcott, H. M. 100; 178 00 Gilead, Cong. ch. and so. with prev. dona's, to const. Dea. E. O. ALLEN, H. M. 63 00 Mansfield Centre, 1st Cong. ch. and so. 108 00 Mansfield, 2d Cong. ch. and so. 64 00 Rockville, 1st Cong. church and so. 172.72; 2d Cong. ch. and so. to const. E. R. PILLSBURY, Mrs. SARAH P. GIBSON, Mrs. ELLEN M. HYDE, and Mrs. EVELYN C. DURFEE, H. M. 392.92; Rev. Giles Pease, 5; 570 64 Vernon, 1st Cong. ch. and so. Gents' soc. 78.50; La. soc. 65.08; 143 53—1,127 17 Windham co. Rev. H. F. Hyde, Tr. Ashford, 1st Cong. ch. and so. 5 10 Canterbury, 1st Cong. ch. and so. 43 25 East Woodstock, Cong. ch. and so. 27 75 West Killingly, Mrs. Augustine Root 5 07 Willimantic, Cong. ch. and so. 93 85—174 95	178 00 63 00 108 00 64 00 570 64 143 53—1,127 17 5 10 43 25 27 75 5 07 93 85—174 95	MARYLAND. Frederick City, E. H. Rockwell to const. JOHN F. DUVAL, H. M. 100 00
NEW YORK. Auburn, A Friend, 300 00 Bethel Cong. ch. and so. 7 85 Brooklyn, ch. of the Puritans, 180.50; South Cong. ch. add'l. 113.33; Joel Mann, 5; 253 83 Clinton, G. K. Eells, 4; Horace Bartlett, 4; 8 00 Corning, "a part of the Lord's tenth," 20 00 Dunnsville, W. G. Davis, M. D., 100 00 Fairport, Cong. ch. and so. 30 00 Floyd, Welsh Cong. ch. and so. 5 90 Gaines, Cong. ch. and so., add'l, 1 00 Hancock Cong. ch. and so. 20 00 Hopkinton, A. Kent, 10 00 La Fayette, Cong. ch. and so. 30 00 Lockport, Mrs. N. P. Hart, 5 00 Medina, Presb. ch. 10 00 Napoli, Cong. ch. and so. 8 50 New Lebanon, J. B. Peabody, 2 00 New York, Tabernacle ch. and so., to const. Rev. Wm. M. TAYLOR, D. D. H. M. 2,683.79; Mrs. E. P. Woolsey, 500; W. H. Lyon, 200; G. G. Williams, 100; L. A. Bradley, 1; 3,484 79 Niagara City, 1st Cong. ch. and so. 16 00 North Salem, Leavitt Hallock, 2 00 Pekin, Abigail Peck, 15 00 Port Henry, Theo. F. Judd, 5 00 Potsdam, Mrs. Abner Clark, 10 00 Poughkeepsie, Mrs. M. J. Myers, 10 00 Remsen, Cong. ch. and so., 12 57; Rev. M. Roberts, 5; 17 57 Rochester, a friend, 50 00	300 00 7 85 253 83 8 00 20 00 100 00 30 00 5 90 1 00 20 00 10 00 30 00 5 00 10 00 8 50 2 00 3,484 79 16 00 2 00 15 00 5 00 10 00 10 00 17 57 50 00	TENNESSEE. Greenville, Robert M. McKee, 5 00
		NORTH CAROLINA. Charlotte, Biddle Institute, m. c. 1 00
		OHIO. Bellevue, S. W. Boise, 3 00 Belpre, Cong. ch. and so. 8 10 Chatham, Cong. ch. and so. 17 75 Cleveland, Plymouth ch. and so., to const. Mrs. E. R. SHEPHERD and Mrs. CATHERINE SMITH H. M., 262 00 Conneaut, Cong. ch. and so. 25 00 Coolville, Cong. ch. and so. 23 75 East Cleveland, Euclid Ave. Cong. ch. and so., 75; Horace Ford, 50; 125 00 Fearing Township, Mrs. A. Stanley, 10 00 Gustave, Elam Linsley, 1 00 Hampton, Cong. ch. and so. 5 15 Mansfield, Mrs. Susan M. Sturges, 3 00 Marietta Cong. ch. and so., in part, 75 00 Medina, 1st Cong. ch. and so. 40 00 Morgan, Lemuel Clark, 2 00 Salem, David A. Allen, 10 03 Tallmadge, Members of Benev. Asso. 12 25 Toledo, Harry Chase, 10; George F. Pomeroy, 10; 20 00 Veruillou Cong. ch. and so. 7 00 Wellington, 1st Cong. ch. and so. 8 43 Wheelerburg, Rev. Ira M. Preston, 5 00 Yellow Springs, Æ. 10 00—673 43 Legacies— Columbus, D. T. Woodbury, by J. J. Ferson, Ex'r, add'l, 124 32 Wellington, Amos Abbot, add'l, 255 63—389 95
		ILLINOIS. Atkinson, Cong. ch. and so. 2 00 Cerro Gordo, Alex'r McKinney, 4 00 Chicago, Leavitt St. Cong. ch. and so. 41 72 Crystal Lake, S. S. Gates to const. Rev. WALTER W. CURTIS, H. M. 100 00 Elgin, 1st Cong. ch. and so. 40 00 Evanston, Cong. ch. and so. m. c. 47 69 Galesburg, Mrs. E. Griswold, 1 00 Lake Forest, D. R. Holt, 100 00 Morris, John Loughhead, 4 00 Ottawa, Cong. ch. and so. 11 15 Rockford, 2d Cong. ch. and so. 278 52—630 08
		MICHIGAN. Benzonia, Cong. ch. and so. 17 75 Flint, Cong. ch. and so. 63 40 Glen Arbor, Rev. G. A. Pollard, 5 00 Kalamazoo, M. Heydenburk, 10 00 Lodi, Cong. ch. and so. 32 62 Northport, Cong. ch. and so. 6 00 Richland, 1st Presb. ch. 2 00 Standish, Cong. ch. and so. 5 00—141 77
		MISSOURI. St. Louis, Pilgrim Cong. ch. and so. 233 33
		MINNESOTA. Minneapolis, Plymouth ch. and so. 19 78 Sauk Centre, Cong. ch. and so. 10 00—29 78
		IOWA. Burlington, Mrs. J. Everall, 5 00 Davenport, Cong. ch. and so. m. c. 8 20 Earville, Cong. ch. and so. 5 35 Eldora, Cong. ch. and so. 2 00

Fairfield, a friend,	25 00
Grandview, Ger. Cong. ch. and so.	10 00
Grienvell, C. L. Ray,	14 00
Mason, Cong. ch. and so.	2 00
Orford, Cong. ch. and so.	22 60—94 15
WISCONSIN.	
Beloit, Miss Anah T. Dewey,	10 00
Fort Atkinson, Cong. ch. and so.	35 00
Fox Lake, Cong. ch. and so.	11 35
Janesville, 1st Cong. ch. and so.	65 42
Leeds, Cong. ch. and so.	2 60
Milwaukee, Spring St. ch. and so.	70 00
Ripon, "Grateful,"	10 00
Sau Prairie, Cong. ch. and so., m. c.	3 61
Windsor, Cong. ch. and so.	29 26—236 84

KANSAS.	
Junction City, I. Jacobus,	10 00

NEBRASKA.	
Milford, H. A. French,	5 00
Nebraska City, a friend,	10 00—15 00

OREGON.	
Forest Grove, Cong. ch. and so., m. c.	25 00

CANADA.	
Province of Ontario,	
Paris Cong. ch. and so., 35; N.	
Hamilton, 10;	45 00
Province of Quebec.	
Sherbrooke Cong. ch. and so. to	
const. Rev. ARCHIBALD DUFF II. M.	63 64—108 64

FOREIGN LANDS AND MISSIONARY STATIONS.	
Mierone-la, Ebon, Foreigners and Missionaries.	86 72

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Mrs. Homer Bartlett, Boston, Treasurer.

New Haven Branch for two pupils at Fochow,	80 00
For salaries of Missionary Ladies and for Schools in Zulu Mission,	1,554 50
Western Turkey Mission,	8,650 23
Central " "	4,127 53
Eastern " "	3,392 28
Maharatta " "	2,000 00
Madura " "	1,946 25
Ceylon " "	1,250 00
Fochow " "	460 00
North China " "	506 00
Mission to Spain,	1,150 00
Dakota Mission,	3,050 00—28,205 77

From WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer.	482 56
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MISSION SCHOOL ENTERPRISE

MAINE.—Bucksport, Elm St. s. s., to support a scholar in Mr. Blodget's school, China, 3; Harrison, Cong. s. s., 1.50; Lyman Cong. s. s., 5.23; North Edgecomb, Cong. s. s., 5;	46 75
NEW HAMPSHIRE.—Campton, Cong. s. s., 50;	
Chichester, Cong. s. s., 2.25; Warner, Juv. Miss. so., 26.50; Mrs. J. H. Stewart, for school in India, 25;	108 75
VERMONT.—Barret, Cong. s. s., for school in India, 40; Brownington, Cong. s. s., 12; Caysville, Mission Circle, 1; Charlie Taggart, deceased, pocket-money, 1; Johnson, 1st Cong. s. s., for school at Marsh, 9.77; Thetford, Cong. s. s., 31;	93 77
MASSACHUSETTS.—East Leverett, Mission s. s., 3; Williamstown, Infant Class, 1st Cong. s. s., 2.80; Woburn, 1st Cong. s. s., bal. for pupils at Amazintote and Harpoot, 23; Worcester, Union s. s., 60;	90 80
CONNECTICUT.—Berlin Cong. s. s., 6.24; Columbia, Cong. s. s., 22.53; Stonington, 2d Cong. s. s., 64.47;	93.34
NEW YORK.—Deposit 1st Presb. s. s.	2) 07
NEW JERSEY.—Patterson, Geo. A. Sumner,	

for support of student in Harpoot Theol. Seminary,	10 00
ALABAMA.—Andersonville, "Willing hearts," for Madura,	10 00
OHIO.—Mansfield, Cong. s. s., 60; Springfield, Cong. s. s., 25;	85 00
ILLINOIS.—Chicago, Park Cong. s. s., for pupils in Mr. De Riemer's care, Ceylon, 50; Granville, Cong. s. s., 4 50; Jacksonville, Cong. s. s., for pupils in Mrs. E. M. Smith's school, Ceylon, 40; Oak Park, Cong. s. s., 23.65; Princeton Cong. s. s., 5;	153 15
IOWA.—Grandview and Harri-on, Ger. Cong. s. s., 13.90; Maquoketa, Cong. s. s., 7;	20 90
MICHIGAN.—Waterlick, Freddy Parsons, for Harpoot, \$1.00, silver;	1 12
COLORADO.—Denver, H. George Ford, for support of a boy at Serour,	30 00
	<u>758 65</u>

Donations received in December,	\$59,080 03
Legacies " " "	5,171 11
	<u>55,251 14</u>

Total, from Sept. 1st to Dec. 31st, 1872,	\$110,613 69
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FOR WORK IN NOMINALLY CHRISTIAN LANDS.

MAINE.	
Norridgewock, Cong. ch. and so.	3 00
VERMONT.	
Springfield, a friend, to const. Miss Lucy Frost, H. M.	100 00

MASSACHUSETTS.	
Amherst, L. Sweetser, 5; Mrs. L. Sweetser, 1;	6 00
Andover, two friends,	50 00
Boston, Mt. Vernon ch. and so., 20;	
Union ch. and so., 10.61;	30 61
Foxboro Cong. ch. and so.	25 32
Grantville Cong. ch. and so.	52 79
Mansfield, Cong. ch. and so.	11 70
Norton, Cong. ch. and so.	42 60
North Andover, Cong. ch. and so.	23 30
Peabody, a friend,	1 00
Sturbridge, Cong. ch. and so.	6 55
Waltham, Triu. Cong. ch. and so.	47 26
West Brookfield, Cong. ch. and so.	12 00
Worcester, Dea. S. Knowlton,	25 00—339 12

CONNECTICUT.	
Berlin, 2d Cong. ch. and so.	12 45
Hartford, Mrs. Mary C. Bemis,	25 00
New Milford, H. Ivcs,	10 00
Norwich, Broadway ch. and so.	74 45
Rockville, 2d Cong. ch. and so.	11 00
South Windsor, 1st Cong. ch. and so.	18 00—150 90

OHIO.	
Tallmadge, Rev. Charles Cutler,	5 00

MINNESOTA.	
Hutchinson, Cong. ch. and so.	3 00

CANADA.	
Eaton, S. A. Hurd,	2 00
Received in December,	\$503 02

Total for Nominally Christian Lands, from Sept. 1st, to December 30th, 1872,	\$4,743 29
DONATIONS FOR THE NEW MISSIONARY PACKET, "MORNING STAR."	

ARKANSAS.—Beulah Tatam	\$1 00
Amount received in December,	\$1 00
Previously acknowledged,	\$9,023 89

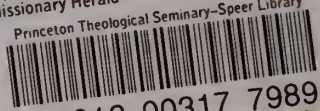
Total to December 31st, 1872,	\$9,023 89
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